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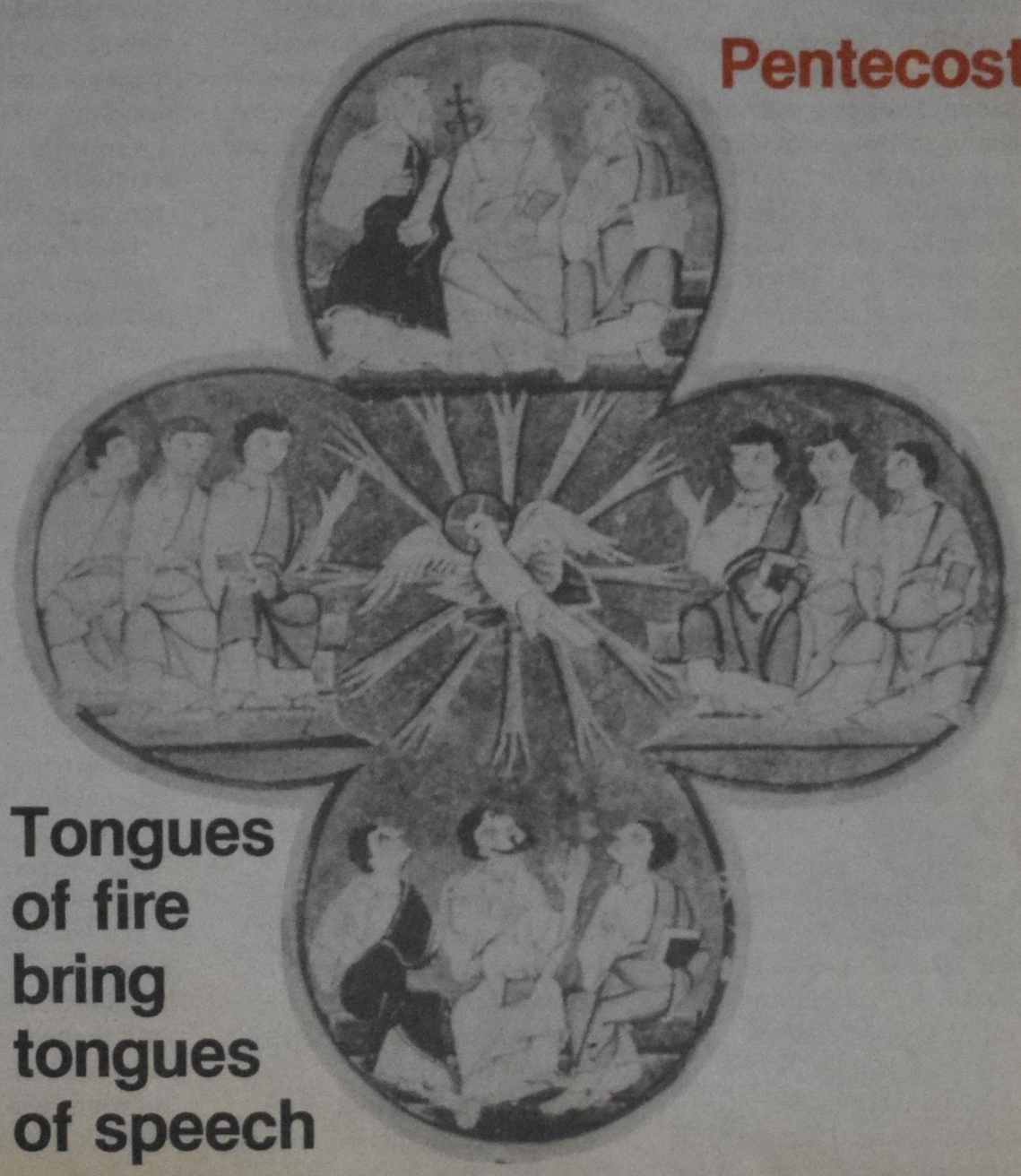
An independent Christian weekly

May 20, 1988 / 43rd year of publication / No. 2119

Pentecost



Tongues of fire bring tongues of speech

This medieval illumination, found in the state library of Munich, shows that moment in a house in Jerusalem after the ascension of Christ when there suddenly appeared to the apostles "tongues of fire .... And they were all filled with the Holy Spirit and began to speak in other tongues." See page 13 for a Pentecost meditation.

Model United Nations held in Canada

Angela Terpstra

REGINA, Sask. — For the first time in its 38-year history, the International Model United Nations Conference (IMUNC) was held in Canada, meeting in Regina on April 21 - 24. Simultaneously the parallel International Conference on the United Nation's Role in World Peace (ICUNP), also a first for Canada, took place. More than 1,000 student leaders, professors, diplomats and government representatives and other educators from Africa, Asia, Europe, Latin America and North America attended the conference, which was hosted by the University of Regina.

The joint conference is designed to give student delegates the chance to look at world events and problems through foreign eyes as representatives of different countries. Participating universities "become" countries, and their students act as ambassadors. In Regina, students from the University of Washington represented the Soviet Union, those from Luther College [University of Regina] represented Sri Lanka, and so on.

"Our purpose is to simulate the United Nations and to bring an awareness and an understanding of the diplomatic process," said Thomas Salas, president of the model U.N. General Assembly. For example, a student from the University of Washington, representing the Soviet ambassador, gave his entire opening address in Russian. At one point, delegates representing Vietnam and democratic Kampuchea actually engaged in a shoving match in the hall, reflecting the real-life animosity which exists between the two governments.

Issues real

Despite the fun, the conference managed to produce many policy statements on global issues which are sent to the secretariat of the United Nations in New York. Some of the problems discussed included the apartheid policies of South Africa, the need for a comprehensive nuclear test ban treaty, the growing numbers of refugees in the world, the allegations of Israeli human rights abuses in its occupied territories, and the massive debt of many Latin American countries.

Some felt the peace conference (ICUNP) was less dynamic than the model U.N. due to its more academic structure and purpose. There too, participants grappled with difficult issues. Arthur Blazer, of the University of Notre Dame, told the conference that although the peace movement is much quieter than it used to be, it is far from

See **CONFERENCE** -- p. 3.

New tool to catch criminals

Robert VanderVennen

TORONTO — Genetic matching will quickly become an important tool for positive identification of criminal action, especially sexual assault, say police scientists in the United States. It has possibilities much greater than identification by blood type or fingerprints, they say.

All human cells have genetic material called DNA (deoxyribonucleic acid) which is unique for each person, like a fingerprint. All our body tissues and fluids contain the same genetic identification that labels us as different from everyone else.

In cases of rape, for instance, a genetic map can be made from a semen sample, or a sample of blood or any tissue. That can be compared with the map prepared from a blood sample from a person suspected of the crime, and it can clearly prove whether the person was guilty or not. This is obviously more powerful than fingerprints, which can only show that the suspect was at the scene but not necessarily that he committed the crime.

See **SCIENCE** -- p. 3.

Thinkbit

All can hear, but only the sensitive understand!

Saying in a Care-Line office

Expo pavillion patterned on Vancouver '86

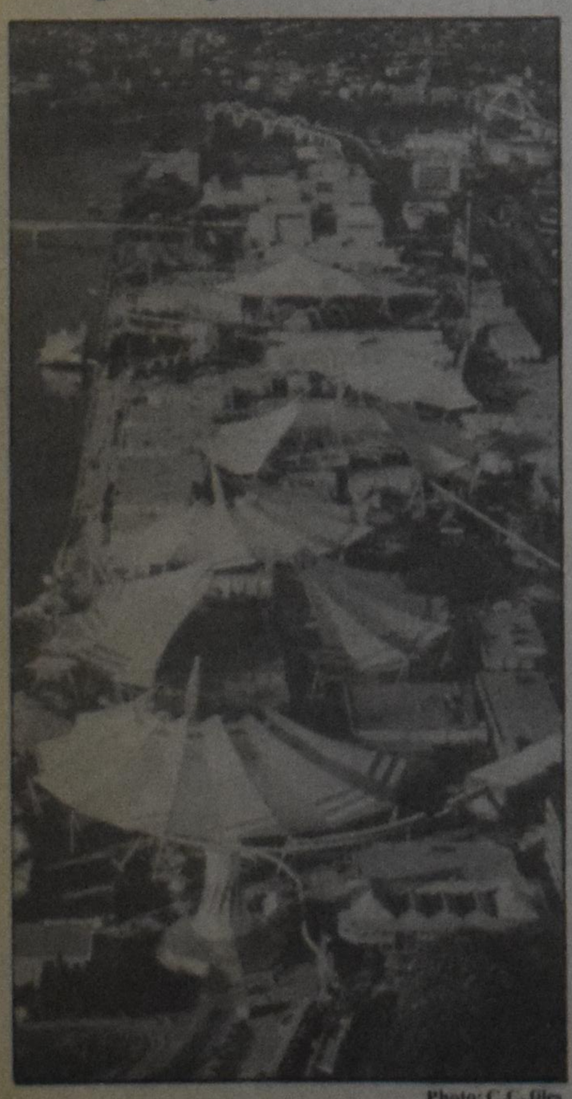


Photo: C.C. files

A world's fair in the land Down Under: Brisbane's Expo '88 is open for business.

Marian Van Til

BRISBANE — Australia, host of the 1988 World Exposition (Expo '88) that opened April 30, has taken its cue for a Christian pavillion from Vancouver's Expo '86. Expo '88's Pavillion of Promise is patterned after Vancouver's hugely popular pavillion of the same name, and has the same purpose: to acquainted visitors with the gospel message.

Brisbane's Christian pavillion consists of an amphitheatre, a discussion area and three theatres where the biblical story is presented using state-of-the-art electronic and laser technology. The program presented is a musical entitled, "The Scroll," by Canadian Bruce Stacey. It is performed by the National Philharmonic Orchestra and narrated by the well-known English author and broadcaster, Malcolm Muggeridge.

Each of three theatres presents a part of the salvation saga to about 120 people at a time: the first tells the story of creation and the fall; the second, the life and death of Jesus; the third, Christ's resurrection and promised second coming.

Those who observed the presentation at Expo '86 have said that the audio-visual impact of it all is so stunning that it moved many participants to begin to ask themselves basic spiritual questions. In Vancouver, thousands of people sought counselling and made commitments to Christ after visiting the Pavillion of Promise.

Broad base of support

The Australian pavillion is run by Christians of a variety of denominations. Organizers urge Christians around the world to pray for the venture, and have asked Australians to help support it financially. The young volunteers (aged 18-30) who act as hosts in the pavillion had to commit themselves to a minimum of three weeks of full-time work.

Counsellors, evangelists, presenters, advisors, wardrobe attendants, maintenance people, cleaners, jugglers, musicians and other artists also work in the pavillion. Follow-up workers will be used as well. These will be drawn mainly from local churches which have become "referral churches."

See **EXPO** -- p. 3.

In this issue:

Harry Fernhout concludes his explanation of "satisfactory education" p.8
"Salsa" is not too hot, as sauces go; Cinema p.9
A picture essay on the editor's B.C. trip p.10-11
Herman Praamsma reflects on "The Fourth Day" debate p.12
Wayne Brouwer says you don't need to be an evangelist but you need to be a witness p.20

News

Keep up pressure on Ontario Liberals, says lobbyist

Bert Witvoet

TORONTO — Even though the Select Committee on Sunday Shopping will hold hearings throughout Ontario in July and August, Gerald Vandezande of Citizens for Public Justice (CPJ) is afraid the Liberals will want to cut short the duration of the hearings.

The polls have indicated a trend away from Sunday shopping, says Vandezande. Only about 30 per cent are now thought to favour it. Vandezande traces that decline to the fact that people are beginning to realize that Sunday shopping will result in Sunday working.

This trend is worrisome to the Liberals, Vandezande believes. Ever since the Liberal government introduced Bills 113 and 114, and has tried to relegate the responsibility of deciding the issue to municipal governments, it has been wanting to put the issue to the side, he says.

To counteract what he considers the government's half-hearted approach to the hearings, Vandezande urges all churches, business groups and individuals to request that hearings be held in their community and that they themselves want to address the committee. If six or eight requests are made, the committee will feel obligated to hold hearings in a certain community, he says.

Vandezande wants these attempts to be made especially in liberal-held ridings because "several Liberal cabinet ministers are having second thoughts about the issue. We need to keep the momentum going."

Vandezande asks people to send their request for a hearing to: The Clerk of the Legislative Assembly of Ontario, Legislative Building, Queens Park, Toronto M7A 1A2.

In addition, he would like to have copies of these letters sent to: Citizens for Public Justice, attention of Gerald Vandezande, 229 College St., Toronto M5T 1R4.

By sending copies to CPJ, this organization will be able to check whether the Liberal government is following up on requests made for hearings, says Vandezande, who has learned in his years of political lobbying that battles can be won or lost in the home stretch.

Telemarketing booms in Canada

Stan de Jong

TORONTO — Many products that were once peddled door-to-door are now sold sight unseen because of the boom in telephone marketing.

Whether they call to test the waters for a personal sales visit, or complete deals over the phone, legitimate sellers and con artists alike are ringing up more business each year.

According to Colin Taylor, head of the Canadian Direct Marketing Association's (CDMA) telemarketing council, about 250,000 Canadians are employed in telemarketing. The number is expected to reach one million by the year 2000.

The reason is cost. Selling by phone gets a higher response rate than the cheaper direct mail approach. Telemarketing is also less expensive than door-to-door sales which achieve the best results per consumer contact. Costwise, telemarketing fills a gap between mail order and door knocking.

Advantages and pitfalls

Telemarketing is like all other sectors of the market place: it has good players and bad. Says Marilyn Gurevsky of the Ontario Ministry of Consumer and Commercial Relations: "Remember the fundamental rules of good consumerism — don't buy on impulse, know what you want and how much you can afford to pay for it, shop around, check out the seller and never give your credit card number to a company you aren't sure about. A cheque is safer."

Treat sales calls like ads, she cautions. If the pitch interests you in the product, get the seller's phone number, then do some research and comparison shopping. Never decide to buy a product based on a single phone call.

Taylor notes that lack of professionalism and inexperience are the most common causes of consumer annoyance with phone sellers. "One of the biggest misconceptions is that all we want to do is bother everybody in the country. In fact, by targeting specific groups, we are consistently trying to reach only those people who are likely to be interested." Methods used to identify prospective customers include using profiles of existing clients, demographics, postal codes pinpointing specific neighbourhoods and a variety of other statistics or references.

Industry guidelines

The CDMA has published a 12-point list of industry guidelines. It encourages phone sellers to identify themselves and their company immediately. Presentations should be clear, honest and courteous. The council advises that calls only be made on weekdays and not at all on Sundays. No orders should be taken from minors. Names should be removed from lists on request and callers should ask permission before playing any prerecorded messages.

The new wave of computer-dialed, prerecorded sales pitches which often do not directly involve a human seller are subject to specific, legally-binding regulations. Called Automatic Dialing and Announcing Devices (ADADs), these systems can only be used at specified times.

It is expected that future developments in telecommunications will provide consumers with methods of screening incoming calls, perhaps allowing them more control over sales pitches.

Slaughter of civilians in Mozambique

Robert VanderVennen

TORONTO — Some 100,000 civilians have been systematically killed by rebel forces in Mozambique in the past two years, says a recent report by the U.S. State Department. The rebels, presumably supported by the government of neighbouring South Africa, have been fighting the Marxist government of Mozambique for the past 12 years.

The U.S. report says that the wanton killing is reminiscent of what the Khmer Rouge did in Cambodia. Moreover, there are currently 872,000 Mozambican refugees in neighbouring countries, and an additional 1.6 million civilians have fled from their homes to government controlled areas inside the country. Brutality by the rebel forces seems to be escalating.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

No cause for offense?

"Queen's remark stuns minister" (*Globe and Mail);* "Dutch Queen makes a gaffe" *(Toronto Sun).* The headlines caught my attention, even though they weren't on the front page. Apparently the Dutch Queen Beatrix offended some French Canadian politicians when she addressed the House of Commons on May 10. She had mentioned the 1839 report of Lord Durham as a positive step in the evolution of Canada's constitutional government. Her reference to Durham "surprised" Transport Minister Benoit Bouchard and angered a number of Parti Quebecois members of the Quebec legislature so much that they felt compelled to boycott her visit to Quebec. Why?

Rebellions had erupted in both Lower Canada and Upper Canada in late 1837. Concerned that a second American Revolution might occur, the British government commissioned Lord Durham to investigate the cause of the rebellions and recommend action. His report, submitted in 1839, identified a political cause and a social cause of the rebellions and proposed a course of action to deal with each.

Durham correctly perceived the political cause of the rebellions to be resentment of the citizens against the arbitrary rule of the *unelected* executive council in the colonial government. He recommended a system of "responsible" government in which the executive council would be responsible to the *elected* legislature, forcing it to heed the will of the citizens' representatives. Under this system, a vote of non-confidence by the legislature would compel the executive (the cabinet) to resign or call an election. This is the system of government we enjoy today. Queen Beatrix was very clearly making a favourable comment on Durham's political proposal.

Social assessment not brilliant

Unfortunately, Durham's brilliant analysis of and solution to the political problem in Canada in 1837 was not equalled by his assessment of the social problem which produced the rebellions. He identified the social cause to be the existence of a large French Canadian population which inevitably resulted, he said, in "two nations warring in the bosom of a single state." His proposed solution was to assimilate the French Canadians into the English Canadian culture.

It is understandable that French Canadians have traditionally overlooked Durham's sound political contribution and reacted with horror to his social assessment. However, they should recognize that his political recommendations were implemented in 1848, have remained with us to this day and have served as a real blessing to our political life. Meanwhile, his social recommendations were briefly tried, but largely abandonned by 1848. In fact, only the most paranoid of French Canadians still fear a subversive attempt by English speaking Canada to assimilate the French culture and language. These few remain the victims of a "state of siege" mentality. Most of them are grouped in the Parti Quebecois. Sadly but predictably, they were offended by Queen Beatrix' remarks. They should listen to the warning Pierre Trudeau gave Quebec over 40 years ago: "The siege was lifted long ago and humanity has marched ever onward, while we remain stewing steadily in our own juice without daring even once to peek over the edge of the pot."

Richard Vanderkloet teaches history at Toronto District Christian High School, Woodbridge, Ont.

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Pensive Dutchie

The editor and I

Syrt Wolters

In the editor's report on his visit to B.C.'s Legislature, he touched upon the difference of opinion he and I have in respect to the Christians' responsibility in the world. Bert calls me a radical, but not radical enough. He says, if I were to be consistent, I should say to all Christian nurses, police, office workers, prison guards, tax-collectors, etc.: "Come ye out of these godless structures. Be ye separate."

I would have expected our editor to see clearly the difference between a *structure* in society and a *philosophy* which claims to have the answers to the ills of the world. If all Christians were to leave the "secular" structures, then we would have to leave the world altogether; we would have to leave life itself. We could not even be Canadian citizens because Canada is certainly not a Christian nation.

The world around us claims to have the answers to all our ills. But all the approaches to society's problems are human-centred, and, therefore, are unacceptable to the Christian, who confesses that only in Christ can all the consequences of sin be conquered.

No benefit to separateness

But we have turned pragmatic. We don't see any benefit for society by being separate. Look, we say, how divided Christians are theologically; how can we ever hope to be a political unity? It's impossible! Therefore, as MLA Nick Loenen says, we must make use of every opportunity to witness. I agree wholeheartedly with that statement *only when added:* on the terms of the Kingdom of God.

Probably such a Christian approach will never result in power, but, so what? It is even very likely that we will be ridiculed, reviled and falsely accused. And yet, Jesus says, "Rejoice and be glad, for your reward will be great in heaven ...!"

The trouble is that we Christians want to inaugurate the Kingdom in our way. We don't dare to believe that his Kingdom will come only by our simple obedience to the constitutional law of that Kingdom: Love God above all in whatever you do, from washing dishes to witnessing in politics.

Where are the Christians who dare to put their political chances on the line by being obedient? Where are the Christians who dare to put their job, their bread-and-butter on the line by refusing to join a labour organization which has no use for the law of the Kingdom? Yet, we confess on Sundays that we love the Lord our God with all our heart, soul, mind and strength and we love our neighbour as ourselves. Meanwhile we join labour unions which consider the boss an enemy, and a co-labourer who for conscious' sake cannot join such a union, a "scab."

Hypocrisy

Not too long ago I had occasion to discuss this with a minister. He could see my point but, he said, if I would preach this stuff, I would have a frustrated congregation on my hands! I am much afraid that he is not the only minister who reasons that way.

In essence this is hypocrisy: Confessing one thing and living another.

Praise God, I am not the only "fanatic." I read Dr. Stewart Fowler of Australia. He says in the conclusion of his booklet, "The Christian's social calling": "It should be clear that for the Christian none of the modern political alternatives is acceptable. Each one is founded on an idolatrous principle. It is true that Marxism follows that principle most thoroughly and consistently and possibly conservatism follows it sometimes with the least consistency, but, nevertheless, none of the political alternatives that are offered to us in the modern world gives any effective challenge to the real source of evil in our modern political scene, the idolatrous faith in *man.*"

The world has all kinds of "organized" philosophies claiming having the cure of the ills of the world while there is only one which can truly claim that: biblical Christianity! But it is not organized at all! All the worldly, secular organized philosophies have Christians among them, who naively believe that their presence will act as "the salt of the earth." We see "Christian" Marxists condemning "Christian" socialists and liberals and the rest! Meanwhile the unity of Christians (and for which Christ so fervently prays in John 17) is being paralyzed. When God calls, "Be ye separate," we in our wisdom find it more expedient to work in the world on its terms. The tragedy is that we no longer recognize that that's what we're doing.

Syrt Wolters is a semi-retired barber who lives in Victoria, B.C.

Expo Pavillion challenges visitors with the Truth

... continued from page 1.

Reformed churches give whole hearted support

To become a referral church, a congregation had to agree to have at least five of its members trained in "evangelism and nurture," using the John Mallison and "Christianity Explained" methods. They also must have agreed to set up "Home Fellowship Groups" so that new contacts will be able to be made and nurtured within and by their congregation.

The Reformed churches of (the province of) Queensland have endorsed the project and have urged its congregations and Reformed congregations in other parts of Australia to participate in the pavillion, says Harry Berends, pastor of the Reformed Church of Toowong, Queensland.

Berends noted in the Jan./Feb. 1988 issue of *Trowel and Sword* that "during six months this year over one million people of all nationalities, places and walks of life will pass through the Pavillion of Promise and be challenged with the truth of God's word and the claims of his Son Jesus." Therefore, this "strategic, challenging, vital and rewarding project," demands "our wholehearted support," Berends told his fellow Reformed Australians.

Conference discusses world peace

... continued from page 1.

dead. He believes that the Western peace groups are learning how to approach peace issues in a more sophisticated manner than they did in the sixties, by considering international development and human rights in their policies. He told the group, "As far as the (peace) movement reforming itself, what will attract people is having goals that might be impossible but are exciting to reach for."

Several peace conference delegates were concerned with the special session of the U.N. on disarmament being held from May 27 to 31, coinciding with the superpower summit in Moscow between Reagan and Gorbachev. The goal of the U.N. session will be to come up with practical proposals to achieve world disarmament, peace and security. Several international peace activists hope that the momentum gained from the U.N. session, as well as the signing of a pact reducing long-range nuclear weapons arsenals, will have a positive influence on the attitudes towards peace and disarmament in the Western world and especially in North America.

Science moves faster than law

... continued from page 1.

Where there is dispute as to whether a certain man is the father of a child, with genetic mapping the answer can be a firm no or yes, whereas with comparison of blood type the answer can only be no or maybe. One result is that paternity cases almost never go to the courts anymore.

Research on genetic mapping and its use in police work is being pursued especially in the United States, where it has already been the key in a number of court cases. Science is moving faster than the law, however, and genetic evidence is not yet always accepted in the courts.

A scientist at the Centre for Forensic Science in Toronto, a laboratory of the Ontario government which serves police investigators throughout Ontario, told *Calvinist Contact* that research on DNA genetic mapping is going forward in Ontario also, and is expected to contribute greatly to law enforcement throughout Canada.

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Editorial

Violence in the church

There seem to be three different kinds of responses to the position taken by the Board of Trustees of Calvin College, Grand Rapids, Michigan, after its consideration of the viewpoint of some of its science professors. (That body exonerated three professors who were accused of unbiblical teachings regarding creation/evolution.)

There are some who have considered the trustee report and evidently agree with its basic thrust. This is probably true of most members of the Christian Reformed Church who have a scientific education. They feel that the understanding of science that is taught at Calvin is rooted in acceptance of biblical teaching and the teaching of the church.

There are others who disagree with the Calvin trustees or have reservations or uneasiness about some of the statements of Calvin scientists. This disagreement is expressed in writing and speaking by people who seriously address the issues, who have read and tried to understand what the scientists are saying and why they hold the positions they do.

Response that doesn't hear

There is a third kind of response which is also negative but is different from the second kind by its inability or unwillingness, first of all, to hear what the Calvin scientists are saying. This is a shrill and mindless response from people who seem to hold their hands tightly over their ears and then scream bloody murder. They are misrepresenting the Calvin scientists and saying that their views lead to bizarre conclusions, conclusions which the scientists would vigorously reject. This kind of response violates the science professors, and violates the trustees, too, because it does not take them to be people of integrity, devoted Christians who are *trying* to do the right thing, whether what they are doing is right or not.

People responding this way are showing anger in the extreme, lashing out in bitterness and destruction. They present themselves as having a high sense of responsibility for the church and God's truth, but pursue their goals without apparent regard for what they may destroy on the way. Distortion, overstatement and character assassination are standard tools of their trade.

The church has room for people who are angry if they express their anger with integrity. Integrity means truthfulness and respect for other believers. A test of Christian integrity is whether attitudes and action show what God requires of us: compassion, kindness, humility, gentleness, patience, forgiveness and love. (Col. 3:12-14) These days, members of the Christian Reformed Church are subjected to a barrage of writing which clearly does not meet this test.

Christian counter-response

Church members who are unhappy with this kind of violent response may feel frustration that there is not much they can do about it because you can't use reason to counteract flaming emotion. But there are some things that can be done. Prayer, of course, for God's truth and justice. Pastoral counselling and admonition, both private and public, are appropriate. It is helpful to identify attitudes and action for what they really are. And patience, also in this kind of situation, is a virtue.

Christians sometimes feel powerless when attacked in writing because the standard secular safeguard against malicious attack is libel action in the courts, but Christians do not sue each other without loss of their credibility. However, there is a Christian structure that can be used, and that is the church courts. Clear and demonstrable slander can be prosecuted in the church assemblies as public sin against the ninth commandment, for which the offender can be disciplined.

We live in a violent world. Violence is not limited to hijacking, terrorism and wars. Violence can take place within the church, too, and the church must be able to recognize it and be willing to take action if its own integrity is at issue.

Robert VanderVennen

Beware the tele-jabberwock!

'Twas brillig when I put the finishing touches on an editorial and the slithy toves did gyre and gimble in the wabe. Suddenly the telephone rang. A young investment broker was wondering whether I was ready to invest in .... he rattled off half a dozen silver-lined stocks. His call was somewhat inconvenient. But he knew what everyone else knows: telephone visits can be made without appointments. I politely told him that I was not interested.

"You're not interested in making money?" he came back with feigned incredulousness. "I'm not interested in this conversation," I told him quietly. That effectively shot down the sales pitch — his voice fell about an octave and he quickly signed off. I told myself to store the rebuttal line for future reference, for times when the borogroves are all mimsy.

I personally do not like the fact that my telephone has become the marketing arm of all sorts of businesses and services. In moments when my anticipation of a new earth turns into prophetic lucidity, I dream of a world without advertising of any sort. I do believe that the thing we are taught to pray for — our daily bread — can be found in the marketplace with one thousandth the amount of advertising that now comes to our home via the doorstep, mailbox, telephone, radio and television set.

Beware the jub-jub symbol!

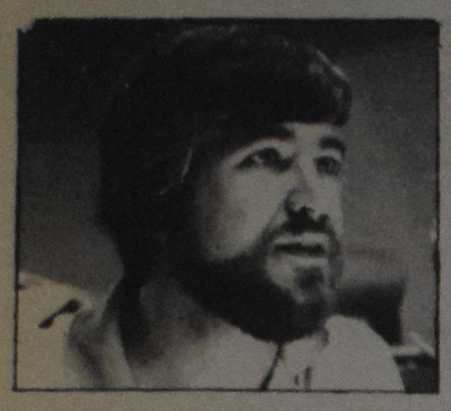
The weakness of much of today's advertising is that it creates false needs, offers too much choice, fails to provide enough essential information, makes use of overstatement, is price- and appearance-oriented and seduces with sex and status symbols. Also, it intrudes too much upon our privacy, especially now that the telephone has become a popular means of marketing goods and services.

And to think that the word "advertisement" is derived from the French *avertir,* which means "to warn." The original advertisements were notices or posters that warned people about dangers. Ironically, twentieth-century ethicists have had to warn their societies against the illegitimate offspring of these earlier warning posters. Beware the marketing jaws that bite, the commercial claws that catch!

And the price outgrabe!

I realize that my attitude does not contribute greatly to the economy. In fact, I could be accused of contributing to this country's unemployment and inflation rate. The fewer people who buy electric toothbrushes, for example, the fewer workers will be needed to produce and market them, the higher the cost of the item. If our whole society were like me, one electric

JUST A MOMENT/HERMAN PRAAMSMA



"Children behold the chimpanzee: He sits on the ancestral tree from which we sprang in ages gone."
(Oliver Herford, 1863 - 1935, *The Chimpanzee*)

Hitler was right: the greater the lie, the more likely people will be to believe it. Repeat if often, and repeat it loudly, and all will think you are proclaiming a marvellous truth. All who disagree with you will be revealed as stubborn and ignorant of the facts.

It continues to amaze me that people with material products to sell find it profitable to spend millions upon millions on advertising. People are swayed and won over by the ads they hear blaring from their TVs. Think of a slogan, no matter how inane, and it will sell anything for you.

What amazes me even more is that people with *shaky ideas* to sell seem to profit by taking the same route: repeat your point of view loudly and with great assurance, and the general populace will actually begin to believe what you are saying.

Case in point: abortion is "just another medical procedure." In fact, OHIP ought to pay for it in Ontario and the other provinces ought to make the operation financially possible too. I always thought that medicine was for healing, not destroying.

When *technique* is confused with *medicine,* you are in trouble, of course. Nazi doctors followed many "medical procedures" (euthanasia the mildest of the lot) which had little to do with medicine and a lot to do with techniques of destruction.

Another case in point: evolution. There is not another theory in God's world which has less fact to support it than evolution. The supposition that one species can evolve somehow into another one has never mastered one shred of evidence to make it even mildly plausible. There is no connection between animate and inanimate, between the world of animals and the world of humans. There are gaps and then more gaps. But legions of people refer to "evolution" as though it were a major god in the pantheon of modernity. Now I can understand that a person who does not believe in God the Creator gropes about looking for some way to give account of things in this world. But it should at best elicit a laugh from Christians.

Why are so many people so easily intimidated? I had a professor once at Calvin Seminary in Grand Rapids, Michigan, who said, "As soon as a student writes an exam, it goes without saying, I read carefully, for that's when the most unsupported enormities are flung down on paper."

Develop a sense of humour. And don't be awed by slogans: inside a church or outside. Investigate all things, and only hold on to that which is good.

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ont.

toothbrush would cost $700.

Actually, I'm dreaming of a world where it will cost $7-million!

The telephone rings. That might be our son calling from Europe. No, it's a memorial society wondering whether we have considered buying a family plot. For once telemarketing makes sense. Our fear of death has kept us from realizing our need for a decent burial place.

Apparently there are times when a person needs to be reminded of his or her real consumer needs — a four-by-ten plot on a sunny slope. But 97 times out of 98 it pays to shun the frumious bandersnatches!

BW

P.S. I am indebted to Lewis Carroll's attempt to describe telemarketing in his prophetic book ***Alice in Wonderland.*** *For those who have difficulty understanding some of the words in the editorial, a word of advice from* ***Alice in Wonderland:*** *"Take care of the sense, and the sounds will take care of themselves."*

Longer Letter

Will the Honourable Bolt/Vandezande please come to the point?

While coming back from Ottawa a few days ago I had an opportunity to read the thoughtful exchanges between Bolt and Vandezande concerning their respective views on the variety of "Christian political perspectives."

I had just attended the national conference of the Canadian Day Care Advocacy Association and so was somewhat preoccupied by the presentations and discussion there. The conference, attended by nearly 600 people from all parts of the country, was almost entirely preoccupied with the complete failure of Prime Minister Mulroney's national strategy to provide any kind of resolution to the child care crisis in Canada. Because of some very confused thinking by the Conservatives, the national strategy develops neither from a coherent family policy nor from an income policy, even though it attempts to dabble in both areas.

At the conclusion of the various articles and letters exchanged by Bolt and Vandezande, I noticed Bolt's concern with the possible "unintended consequences" of a state-funded day care system. Knowing that Citizens for Public Justice (CPJ) has given the matter some thought, I wondered what Bolt's proposal for a national child care program would look like. After all, political vision and principle rhetoric must ultimately be put into something we generally recognize as programs and services.

Since both persons are so eager to influence your readers' thinking about political matters, I wondered what they might have done with the current child care crisis. After all there are nearly 2-million children in Canada whose parent(s) are unable to provide for their necessary care; and, there are only roughly 243,500 licensed child care spaces in Canada.

Consequently, I would like to suggest that both authors be asked to outline their specific proposals for a Canadian child care program. Presumably, their specific proposals will be different from the "right and left" they both so readily criticize.

Imagine the Honourable Bolt/Vandezande as Minister of National Health and Welfare; no more room for rhetoric, principles, perspectives, and vision; just plain policies and programs!

In fact, since there is an occasional reference in the articles to the party off in the distant right, the Christian Heritage folks should also be invited to make their specific proposals known. They can now be sure that it will be an issue in the next federal election.

I'm looking forward to seeing their specific proposals.

Jake Kuiken,
Calgary, Alta.

Letters

Send C.C. to new address

I would appreciate receiving C.C. at my new home since I really enjoy reading it. The issues brought to my attention and the controversy sparked by some of them make for interesting reading and give me lots to think about every week.

Keep up the good work.

Judy Siemon,
Woodstock, Ont.

A parting of ways

We did not forget to renew. But we do not understand the "secular" views in your paper. It's completely different from the way we were reared and from the way we confessed our faith. We left the Christian Reformed Church for the same reasons and are now active members of the Orthodox Christian Reformed Church.

G. Guichelaar,
Lucknow, Ont.

Jesus is not a softy

In his letter to the editor "We all must choose" (C.C., May 6, 1988), R. Numan, Ripley, comments: "It was not so hard for the Jews to choose for Barabbas that day because Jesus was such a funny man — a softy." My old dictionary does not have the word "softy," but I would assume that it is derived from "soft," which would mean weak and it even could mean mentally handicapped.

In my humble opinion Jesus is no funny man or softy. Also, the question is not for Barabbas and against Jesus. The mind of the Jewish leadership was made up beforehand. The question is for or against Jesus.

Gerald Schroor,
Oshawa, Ont.

Shares Bouwer's meditation

I really enjoy some of Wayne Brouwer's columns. He's a good writer. I share many of his pieces with the guys in the Christian groups here.

As a matter of fact, I enjoy *Calvinist Contact* a lot. But I must admit I really have a hard time trying to read the Dutch (ha! ha!). Mind you, there are a few words that I think I have figured out.

Ron Dube,
Collins Bay Institution,
Kingston, Ont.

Beyond Belief

Church

Marian Van Til, page editor

Missionary pilot Michael De Jong killed

GRAND RAPIDS, Mich. (CRWM) — Missionary pilot Michael A. De Jong, 30, was killed in an airplane crash near Jos, Nigeria, April 20.

Reports from Nigeria said that De Jong died immediately after the mission twin engine Partenavia hit an electrical power pole and lines at the Jos airport. Their were no passengers. The 7:30 a.m. accident reportedly occurred in poor visibility. De Jong was flying to Jos to pick up passengers.

Christian Reformed World Missions appointed De Jong an aviation mechanic and pilot for SUMAIR (Sudan United Mission Air Service) in June 1986. At the time of his death he was the only pilot employed by CRC aviation in Nigeria as plans were progressing to terminate the 29-year-old air transportation program June 1.

De Jong was buried April 23 at the Miango cemetery near Jos. A memorial service was also held for him in Grand Rapids.

He is survived by his wife, Deanne. His stepfather and mother, Bill and InaMae Harmsen, live in Snohomish, Washington.

Before moving to Nigeria, Mike and Deanne De Jong lived in Loveland, Colorado, and were members of the Ft. Collins CRC. Previous to his missionary service, De Jong had also been employed for aviation services in Albuquerque and Ft. Collins and attended Calvin College and Colorado State University.

In one of his last letters written to his supporting churches, De Jong wrote, "... Despite the smells and the heat, I love this job. There are few places in the aviation industry that allows us to so directly have an impact in people's lives .... It's an exciting thing to be a part of."

Bennett urges Catholic schools to take in the worst students

NEW YORK, N.Y. (EP) — The nation's Roman Catholic schools should seek out dropouts and the worst students in public schools and educate them in parochial schools, according to U.S. Education Secretary William J. Bennett.

"Then ask society for fair recompense for your efforts," Bennett told 18,000 teachers and administrators gathered for the National Catholic Education Association.

Bennett said his proposed "Project Voluntas" was consistent with the Catholic Church's commitment to help the disadvantaged, and said it could be a model of private initiative transforming children who will otherwise be social castoffs.

At a press conference Bennett was asked how such a project could be funded without violating the Supreme Court's mandated separation of church and state. He insisted that methods could be found to pay for the program "in a constitutionally sound way."

Bennett's address to Catholic educators included praise for "doing more with less" but also included chiding for not aggressively pursuing public support. "Show educators around this country what works," he challenged. "Announce loudly and clearly that you are going back into your communities and taking the worst cases — the dropouts, the problem discipline cases ... and once these kids are ready to graduate, ask your local town or community for half the price or two-thirds of the price or whatever it would cost to educate these kids in a public school."

Church reaction was cautious. Some Catholic educators noted that similar projects are already underway in some parishes. The Rev. James Kearney, school superintendent for the New York Archdiocese, said, "His project makes sense. We could do well with the program if we could fund it. We'd like to try it, but I'm skeptical."

Lay down your gun

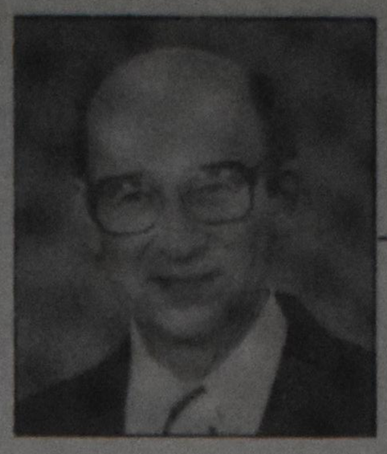
DENVER, Colo. (EP) — A month before Ronald Reagan and Mikhail Gorbachev are scheduled to meet to discuss nuclear weapons reductions, Denver pastor the Rev. Marshall Gourley is making his own contribution to world disarmament by disarming his congregation.

In Gourley's Our Lady of Guadalupe Roman Catholic Church, when parishioners sing, "Is your all on the altar of sacrifice laid?" they mean guns. In two weeks, worshippers turned in nine pistols and rifles, and 400 signed pledge cards saying they will not carry guns or use them at home. In a touching moment, after a father turned in a gun, his son turned in a plastic toy pistol.

Gourley began his campaign after conducting funerals for two victims of guns. "Guns are demons," Gourley said. "The response has been great because it is just common sense." Gourley, who was a conscientious objector during the Vietnam War, has a congregation that is predominantly Hispanic.

The campaign has been endorsed by Denver Mayor Federico Pena, and Gourley has sent letters to all 125 parishes in northern Colorado, asking church members to join his campaign to give up weapons.

"Father Gourley could have preached 10 sermons on nuclear disaster, but they wouldn't have hit as hard as this request for guns has," concluded the Rev. Gilbert Horn, executive director for the Colorado Council of Churches.



Pastoral letter

Leonard Schalkwyk

Real history

The other day I had a very interesting conversation with someone who is studying "liberal" theology. I can identify with such a person right away, for I studied in a "liberal" seminary for two years.

Sometimes people tell me I am orthodox because I have never seen the greener pastures elsewhere. The opposite is true. While studying at that seminary, I came to the conclusion that either I had to give up my calling to the ministry or had to accept the Bible, hook, line and sinker.

Either I would preach with *authority*, "thus says the Lord," or I might as well not bother people with my tentative, "I think" conclusions.

At that seminary we were shown the influence which the theory of evolution had had on the way we view the early chapters of Genesis. We landed in a mine field of historical criticism. The Bible was disected and taken apart as a beautiful flower is taken apart, piece by piece. Thus we got rid of the nasty problem of how Noah could have so many animals in an "ark"; or why the people would suddenly speak different languages at the "tower of Babel." We got rid of the dust from which Adam would have been made and replaced it with a primitive mother. It all became plausible. But we were losing "the power" of the Bible; it all became so common place. The glow was gone. The lectures were informative, but not inspiring. Like elephants in the door of Noah's ark, we got stuck.

Then I saw that doubting Adam's existence, the speaking of Balaam's donkey or the resurrection of Jesus are the same, in principle. The one premise was a simple, logical outflow from the other. It just differed according to the view of the professor as we travelled from classroom to classroom.

Any denomination which allows a non-historical interpretation of Genesis opens the floodgates of historical criticism of the whole Bible, in the course of time.

First allowing a hole, then keeping your finger in the hole of the dyk of biblical inerrancy, will not keep back the dark waters of unbelief and confusion.

In this pastoral letter, I warn readers to stand firm. Don't touch the Holy Word of God. It is like touching the holy ark of God — your spiritual life will wither. This law of withering has happened in many denominations. Let it not happen among the Reformed churches. Let us remain active in spreading the whole Word to the whole world.

What does it help us to distribute Bibles if they are not dependable? Why smuggle Bibles into communist countries if the product is defective? The real fall of a real Adam necessitated the coming of the real second Adam. A real paradise was lost at the beginning of history. A real paradise will be regained at the end of time.

Leonard Schalkwyk is pastor of the Springdale, Ont., Christian Reformed Church.

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Eternity's ownership not eternal

PHILADELPHIA, PA (EP) — *Eternity* magazine has been sold to the Foundation for Christian Living (FCL). The FCL will assume financial responsibility for publishing and marketing *Eternity*, while Evangelical Ministries Inc., the previous publisher, will continue to plan, edit and design the magazine in Philadelphia with the current editorial staff. The FCL was founded in 1940 by Dr. Norman Vincent Peale. *Eternity's* editorial bent was redirected 18 months ago to provide a stronger news emphasis; that emphasis is not expected to change under the new ownership. *Eternity* was founded in 1950 by the late Dr. Donald Grey Barnhouse, a popular Presbyterian pastor.

Travelling pope

L'AQUILA, Italy (EP) — Police recovered the mummified remains of Pope Celestine the Fifth, a 13th-century Pope, April 20. The remains were stolen from L'Quila Cathedral four days earlier. They were found in a plywood box hidden in the hollow of a cemetery wall in Amatirce, 40 miles south of the cathedral. Church officials said the remains had not been damaged during the theft. Police reported that the thieves escaped.

Religion/Theology

Sixteenth century reformations (3)

John Valk

Photo: Religious News Service

The formation of the Order of Jesuits.

Counter-Reformation

Sometimes we describe, consciously or unconsciously and in a manner less than charitable, a particular religious group in a way which enhances our own. Reformed Christians tend to portray Catholics, therefore, as nominal Christians with a peculiar devotion to Mary, numerous patron saints and a pope clad in white regalia. Encyclicals asserting the latter's infallibility and Mary's immaculate conception appear to give further support to what the Reformation seemed to confirm: a church gone radically astray. Is that, however, a fair assessment? Does the 16th century forever serve to cast judgment on Catholics or their church?

There are many Catholics who would not deny that the 16th century Protestors did indeed have a case. Some are even reclaiming Luther as their own, much the same as some Jews are reclaiming Jesus. But Luther was merely one in a long string of devout persons who sought radical change. Others also brought reform, but remained loyal to the established church. What they did, came to be known as the Counter-Reformation.

Council of Trent

Luther, in his years of turmoil, had called for a general council to address some of his major concerns. It finally met in 1545, unfortunately too late for Luther. It was hoped that the council would heal the breach between Protestants and Catholics.

The council was successful in its moral reform. It controlled, though not eliminated, the sale of indulgences, and halted other abuses in the clergy and church. It also agreed in part with Luther's prime concern of justification by faith and grace, not works.

Ending in 1863, the council firmly placed the church on the road to reform. That reform, however, was emphatically Roman Catholic. The council struck deep and hard against Protestantism. It asserted that justification is not by faith alone, but by "faith co-operating with good works." It saw as anathema much of emerging Protestant theology, including views on the priesthood of all believers, the sacraments and the authority of scriptures.

By means of the council, the Church of Rome was intent on regaining its former position, spiritually and territorially. Tighter administrative control went a long way in achieving this. But some of it also came by way of pious and devout persons who, eager to exemplify Christ in their lives, also remained loyal to the church.

Ecclesiastical orders

Sixteenth century Catholicism saw a proliferation of church orders. These became a time-honoured manner of spiritual renewal. Some reformed the practices of existing orders. The Theatines, for example, established in 1524, strove to combat heresy (including Protestantism) and maintain integrity in the church. The Capuchins, established in 1528, became a reform branch of the already existing Franciscans, and emphasized poverty and austerity. They adopted the pointed cowl (*capuce*), sandals and beard of St. Francis of Assisi and devoted themselves to charitable work, caring for plague victims.

The Discalced (barefoot) Carmelites attempted to reform the discipline which had deteriorated among monks and nuns of the original order, founded on Mount Carmel in Palestine in 1154. Begun in 1562 by Theresa of Avila, they emphasized the contemplative life, and stressed purity, abstinence and solitude.

The most significant order to emerge was the Society of Jesus, founded in 1540 by Ignatius Loyola. The Jesuits, as they were also called, emphasized strict obedience, particularly to the Pope. Turning away from the contemplative and monastic way of life, they saw their task as ministry to society. As such, they established orphanages, houses for reclaiming prostitutes, centres for relief of the poor, and even a banking system for destitute peasants.

Within one generation, however, their focus shifted, and they became primarily a teaching order. One of the pope's strongest supporters at the Council of Trent, they slowly began to fulfil the role of Catholic apologists, and intellectual antagonists of the Protestants. Often overzealous in their efforts, they had a turbulent history, suffering expulsion from Portugal, France and Spain, and even suppression later by the papacy. Nonetheless, they survived to become a powerful force in Catholic education around the world.

Men and women of God

These orders were begun by pious and devout people. Ignatius Loyola, for example, from aristocratic birth, underwent a stressful conversion similar to Luther's. He attended the University of Paris at the same time as John Calvin. Though the two were quite different in many respects, a basic assumption held by each was the sovereignty of God, redemption through Jesus Christ, and the conviction that humans find meaning and fullness of life through Christ and through dedicating themselves to the will and glory of God.

Francis Xavier (1506-52), also born into aristocratic circles, was one of Loyola's fellow Jesuits. Vowing to follow Jesus in poverty and chastity, he became well known for his successful missionary activities in the East Indies, Japan, India and China.

Reform in the papacy was slower in coming. While attempts to clean house were made by some popes, many still exploited and abused a luxurious lifestyle. It was not until Pius V (1566-72) that reform here gained a firm foothold. He issued edicts against simony, blasphemy and concubinage among the clergy. A Dominican and teacher of theology and philosophy, he was a humble man who maintained his ascetic way of life as pope.

Church of Christ

Matthew 26:32-46 makes clear that *orthopraxis* ("right living") must not be overshadowed by *orthodoxy* ("right belief"), especially when right believing is reduced to theological hair-splitting, and godly practice is replaced by dissension and heated debates. Some of that has been the very legacy of the Reformation and the Counter-Reformation.

In spite of the tensions and conflicts which have developed over the centuries between these two groups, neither Catholicism nor Protestantism has been without devout and sincere Christians. One has only to reflect on the efforts of a Mother Theresa in the horrendous slums of Calcutta or the many priests and bishops daily risking their lives working with the oppressed in Latin America, or the relief work of the Mennonite Central Committee or the Christian Reformed World Relief Committee in countries afar, to realize that Christ does not always pay strict attention to differences of ecclesiastical stripe as he advances his kingdom.

On the other hand, the church to which one is historically attached, or in which one has become religiously socialized, is not insignificant. Therefore, what occurred in the 16th century is not to be regarded as mere tempests in history's teapots, even though only some of what took place was due directly to theological differences of opinion. One should not merely acquiesce to the dominant ecumenical trend which regards all denominations in essence to be the same, each having strengths and weaknesses.

One must feel spiritually and theologically comfortable in whatever church one has one's membership. But, in so doing one must not slip into a denominational self-righteousness and, because of ecclesiastical blinders, fail to see that the work of Christ on earth is carried out by all his followers, many of whom have theological views different than our own.

John Valk is a campus pastor at the University of New Brunswick, Fredericton.

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Education

The anatomy of "satisfactory instruction" (2)

Harry Fernhout

This is the second of two articles dealing with current discussions of "satisfactory instruction" in Ontario. Part 1 gave a critical assessment of the definition of satisfactory instruction recommended in the Shapiro report. Part 2 examines an alternative definition developed by a task force on education policies commissioned by the Ontario Association of Alternative and Independent Schools (OAAIS).

The OAAIS task force decided to give careful attention to the challenge of drafting a definition of "satisfactory instruction." There were several reasons for this decision. First, the Ontario Ministry of Education seems to be searching for a workable general standard. Bernard Shapiro, now Deputy Minister of Education, has argued that if our society regards education as important enough to make it legally compulsory, then we should also demand that schools meet certain minimal but substantive requirements. Rather than wait for an imposed standard, the task force decided that independent schools should take the initiative by contributing a definition of "satisfactory instruction."

Another reason for focusing on this matter was to demonstrate that independent schools take their educational responsibilities seriously. Sometimes public school people view independent schools with a bit of suspicion, thinking of them as places that indulge in "indoctrination." An effective way to counter this negative attitude is to show that independent schools are willing to tackle the thorny question of what constitutes "good education" in *all* schools.

A desire to protect the freedoms of independent schools provided a third reason for writing a definition. Quite clearly, a lot hinges on the content of any proposed legal definition of satisfactory instruction. The OAAIS task force decided to offer an approach which would give independent schools enough room to operate in terms of their unique life perspective and/or philosophy of education.

Must serve pluralistic society

In framing an alternative definition, the task force employed two important criteria. First, the definition must be broad and flexible enough to be applicable to schools of various kinds (public, Catholic and independent). In other words, the definition must be able to accommodate the range of legitimate value orientations and commitments which are present in Ontario.

This is an important point, particularly for supporters of Christian schools. We Christians are motivated by the belief that a Christian approach to education is the best way to go. As a result, we might be tempted to write a definition of satisfactory instruction that clearly embodies a Christian educational perspective. But this would be doing unto others what we don't want done to ourselves, namely, imposing a worldview. Since defining "satisfactory instruction" is a matter of *public* policy, and since we live in a pluralistic society, the temptation to entrench our own perspective in law, at the expense of others, must be resisted. "Satisfactory instruction" must *allow room* for a Christian educational perspective without *imposing* it.

Must avoid vagueness

Another criterion employed by the task force was that the definition should say something *substantive* about education. Often educational standards are formulated in such vague and general terms as to be meaningless. Perhaps some Christian school supporters would rejoice in such vagueness, thinking that it gives maximum freedom. However, a vague standard is also open to negative interpretation; the very vagueness can be used by unsympathetic authorities to impose their views. To protect the freedoms of all schools, a substantive statement is preferable. In this case, "substantive" means that the definition must meaningfully address the key components of the educative process. But it must do so without entrenching one view of education while ruling others out.

The current (fifth) draft of the definition proposed by the task force reads as follows:

1. Each student of compulsory school age in Ontario must receive ***satisfactory instruction.***

2. An education program shall be deemed to provide satisfactory instruction if it:

(a) enables and encourages students to fulfil their capacity to learn by providing learning experiences which:

— include the intellectual, aesthetic, moral, physical, psychological, social and spiritual dimensions of their persons;

— familiarize students with their environment, embracing the physical, biological and human-social realms;

— include at least these important areas of human knowledge: arts, Canadian and world studies, language, mathematics, physical education and science; and

(b) enables students to develop knowledge and skills necessary for meaningful participation in society;

(c) fosters personal maturity and responsible action in relation to the environment and human life everywhere;

(d) demonstrates respect for the customs, cultures and beliefs of others, and does not promote racial and ethnic superiority, religious and other forms of intolerance, violence against others, or other values and practices inconsistent with free responsible social interaction

(e) encourages critical thinking and provides access to alternative points of view; and

(f) uses English or French as the primary language of instruction.

3. Satisfactory instruction, as set forth in paragraph 2, shall, in the context of our multicultural, pluralistic society, allow diverse educational communities to offer educational programs which reflect their respective religious or other beliefs and values.

What happens when we read this definition, clause by clause, in light of the criteria discussed above and from a Christian point of view?

Paragraph one of the definition simply states that, as far as satisfactory instruction is concerned, all schools, including Christian schools, face the same requirements. Provided that "satisfactory instruction" is defined acceptably, this requirement is fair and just. Christian school supporters should ask no more and no less.

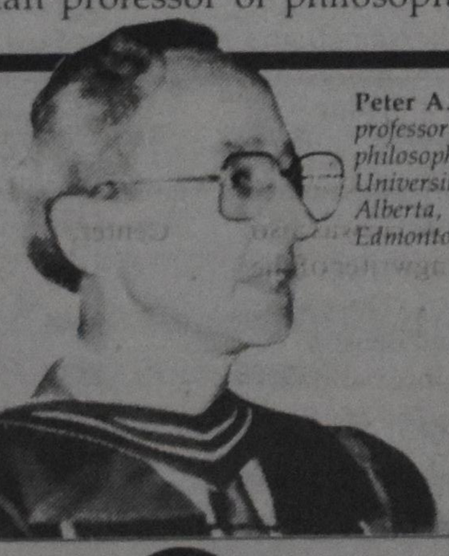
The body of the definition is contained in paragraph two. The first clause, 2(a), deals with three crucial elements in the

Continued on facing page ...

"I know of no better place than ICS for graduate students to mature in Christian insight."

"When I was a graduate student twenty-five years ago, ICS conferences gave direction to my thinking. Today, my son is at the ICS in its M.Phil.F. program, where his joy in Christian studies is more intense than it could be for me a quarter century ago. His experience is no longer limited to an occasional conference. For him, there is a Christian graduate school.

"Over the past twenty years, close association with ICS senior and junior members has been a constant inspiration for my teaching and writing. As a member of its Boards and now chairman of its Senate, I have helped to direct the ICS's work. It is a privilege to be able to repay some of the debt I owe ICS for my very being as a Christian professor of philosophy."



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learning process; it asserts that education has to do with (i) the unfolding dimensions of a *person* (learner), (ii) the *world* that person is learning about, and (iii) important areas of human *culture*.

More than "critical thinking"

The definition's statement about the dimensions of the person reveals a marked contrast with the Shapiro definition, which gives primary attention to the development of "critical thinking." In place of this narrow focus on the person's intellectual capacities, the task force definition adopts a multi-dimensional perspective. This emphasis is compatible with the biblical teaching that persons are God's image-bearers, called to serve the Lord with all their capacities and gifts.

Schools which seek to equip learners for full-life Kingdom service can find themselves in this statement. But the statement is sufficiently encompassing to accommodate other educational philosophies as well.

When read through Christian lenses, the second sub-clause of 2(a) speaks about the *creation* about which children learn. God's creation has various domains or realms (plants, animals, things, humans), all of which are important for learning. Again, this statement allows room for a Christian reading without dictating such a reading.

The third sub-clause of 2(a) addresses the matter of areas of human knowledge or culture. In Christian terms, this statement asserts that education must deal with our human response to what we call the "cultural mandate," God's command to fill and form the earth.

The list of areas of knowledge in this clause also appears in the Shapiro definition. However, the task force definition differs in that it indicates that this list is not exhaustive; it leaves room for schools to emphasize additional areas, in keeping with their respective philosophies.

Clause 2(b) builds on the previous statements, but focuses specifically on the responsibility of schools to prepare learners for responsible participation in social life. The task force felt that government can legitimately require all schools to be mindful of this responsibility. This emphasis is in keeping with a Christian understanding of the government's task to foster conditions for just and open social interaction. This part of the definition will not be felt as a burden by Christian schools.

Maturity versus autonomy

Clause 2(c) says something further about the goals of education with respect to the learner. In secular educational thinking, the idea of personal autonomy is often proposed as an important goal of education. The task force decided that it was important to reinterpret this emphasis in a manner that is less obviously shaped by secular ideology. Thus the definition speaks of "personal maturity" instead of autonomy. The concept of maturity is more flexible and less likely to be read as supportive of one particular vision of what constitutes the "ideal person." Also, the definition suggests that maturity includes the development of tendencies to act in a manner that seeks the well-being of one's fellow creatures. In this respect, the clause is completely compatible with Christian education's emphasis on preparing children for a life of service to God and others.

The Shapiro definition includes a clause similar to the second part of 2(d), i.e., a statement about what schools must *not* teach. The task force decided that this matter should be put in a positive framework. Thus the clause begins with a statement to the effect that schools in a pluralistic society should foster respect for persons who differ. This clause does not ask schools to teach that all customs and beliefs are of equal value, nor does it demand that Christians (or others) agree with the beliefs and practices of those who differ. Rather, it asks for respect for other persons, and asks that schools refrain from fostering tendencies and practices which make free social intercourse impossible.

Encourages critical thinking

Clause 2(e) parallels a clause in the Shapiro definition. The inclusion of this clause might be considered controversial, especially since the task force was very critical of Shapiro's preoccupation with "critical thinking" and "alternative points of view." However, the task force concluded that, with the biases of the Shapiro definition removed, this clause is important to deflect the perception that independent schools (especially Christian schools) are "afraid" of critical thinking and alternative view. But independent school supporters want their graduate to be critically discerning and aware. In the context of the overall definition, and with the guarantees provided by clause 3, the requirements of clause 2(e) are acceptable.

Clause 2(f) is drawn from the Shapiro definition and is in keeping with the requirements of Canadian law.

Clause 3 reflects the task force's effort to safeguard educational freedom of expression. In Ontario, a secular-liberalist ideology dominates schooling. Meanwhile, a plurality of perspectives are vying for expression, especially in independent schools. In this situation it is important to build a safeguard into the definition, so that it cannot be used to force minorities to conform to the majority's image. This clause fosters a framework in which a variety of schools can implement satisfactory instruction in their specific context, without having the definition become a straitjacket.

Elbow room for Christian education

The task force definition of satisfactory instruction, then, touches on essential aspects of education without assuming any one particular philosophy of education and vision of society. The foregoing review suggests that the various elements of the definition are indeed compatible with, and give "elbow room" for, a Christian approach to education.

Earlier in this article the task force definition was identified as a *fifth* draft. The definition has been revised a number of times in response to helpful critical input. The present version is not cast in stone; a sixth or seventh revision may be imminent. But the task force is convinced that the main lines of the definition are sound, and that in offering this understanding of satisfactory instruction the independent school sector can make a valuable contribution to the further development of educational policy in Ontario.

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Cinema summaries

Marian Van Til

Salsa

Rated PG
Stars Robby Rosa
Directed by Boaz Davidson; choreographed by Kenny Ortega

This movie is full of *salsa*, not the edible kind, but the high-energy, Latin American dance style which is currently so popular with American Hispanics and which (along with burritos and other Mexican fare) is edging its way into mainstream North American culture.

Rico is a self-absorbed, macho boy-man who wants to be the king of salsa. He enters a dance contest whose prize is a trip to Puerto Rico, home of his forebears. In the process of reaching his goal, Rico alienates his teenaged sister (he lays down the laws of the house since their father died), his best friend (who has somehow damaged Rico's honour by falling in love with his sister), his mother (who expects better of him), and his girlfriend (whom he *assumes* will share his self-centred dreams and will continue to put up with his disregard of her feelings.)

In the end, Rico learns his lesson, wins the prize — of course — and everyone (presumably) lives happier lives as a result.

That isn't much of a plot. This is an updated version of the old-fashioned romantic musical, not high drama. Actually, it can't pass as drama in any form — it contains no real tension and no insight into the Hispanic characters or community it portrays. The acting, too, is less than outstanding: some dancers are excellent actors; Robby Rosa ("Rico") doesn't fit that bill.

The music and dance, however, are infused with infectious Latin rhythms and hints of old world charm; this is, or could be, "romantic music" in the best popular sense, but that potential is marred by the choreographer's penchant for sexual innuendo in the dances that accompany it.

Salsa is interesting sociologically in its (idealized) portrayal of an American ethnic group which is little known outside major U.S. cities but which is fast coming to the attention of the continent as a whole. *Stand and Deliver* (reviewed in C.C., May 6) and *Colors* (about gang warfare in Los Angeles) are other current films which feature, much more honestly, two poles of the Hispanic subculture.

As for *Salsa*, I would stick to putting it only on my tacos.

Patti dominates Dove Awards

NASHVILLE, Tenn. (EP) — Sandi Patti dominated the Gospel Music Association's 19th annual Dove Awards again this year, repeating last year's sweep by winning honours as both artist of the year and as top female vocalist. This marks the fifth time Patti's been named artist of the year, and the seventh time she's been honoured as top female vocalist. Patti also won a Dove as the co-writer of the song of the year, "In the Name of the Lord," which she penned with Gloria Gaither and Phil McHugh.

Larnelle Harris was named top male vocalist. He was also honoured as songwriter of the year, and shared a Dove with Grek Nelson and Benson Records in the inspirational album category for *The Father Hath Provided*.

First Call, a vocal trio influenced by Manhattan Transfer, was named group of the year for the second year in a row.

Aretha Franklin, a superstar in the secular soul music industry, picked up a Dove for her traditional black gospel album, *One Lord, One Faith, One Baptism*. Contemporary black gospel album of the year honours went to *Decisions*, by the Winans.

The rock album of the year was *Crack the Sky*, by Mylon LeFevre & Broken Heart. Gospel superstar Amy Grant was not on hand to receive her Dove Award for the short form video "Stay For a While." Michael W. Smith's long form video "The Big Picture Tour Video" was honoured as well.

Dove Award winners are determined by vote by the Gospel Music Association's 3,200 members. They were presented Apr. 14 at the Tennessee Performing Arts Center.

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Feature

As the reader may have gathered from previous articles by Bert Witvoet on British Columbia, the editor spent a week in what some say is the most beautiful and what all say is the most western province of Canada. The trip lasted from March 15 through March 22. The spring weather was wonderfully co-operative.

Earlier issues have described a visit with MLA Nick Loenen and one with author Fred Tamminga. One more article about Smithers principal Glen Ewald will conclude this special coverage of B.C. We hope that this week's picture story will also contribute to the kaleidoscope of impressions he gathered on his one-week tour.

What the articles and pictures will not show is that Bert briefly visited the VanderZalm Fantasy Gardens, met a Belgian couple's son playing Dutch scrabble on the ferry to Tsawwassen, visited with Principal Eric Fritschie at the Houston Christian School, had coffee at Mrs. Ruiter's, one of 11 Andijk families who settled in the Houston area in 1939, visited with Rev. and Mrs. Duane Smid of the Houston Christian Reformed Church, had coffee at Opie Hartman's restaurant, saw absolutely no moose, did see a three-legged coyote, went to church in Telkwa in the morning, where he met a former co-pupil of the Dutch high school he attended — Anneke Jaarsma, had coffee and soup at the Duursmas and briefly visited Mr. and Mrs. Boonstra, Sr. at Round Lake, went to church in Smithers in the afternoon, and met dozens of other co-travellers on the Way of Life.

And then to think that he was prevented by the cheap air fare conditions from visiting his relatives in Prince George! Ah, the discipline of being a journalist for Christ.

The past caught up with me

After I had returned to my vehicle on the lower deck of one of B.C.'s ferries plying between Tsawwasen and Swartz Bay, someone walked up to my car and wondered if I was Mr. Witvoet. It took a little while for me to absorb the fact that a former student of mine at Toronto District Christian High, Clarence Kooistra, was talking to me.

Clarence works for the B.C. Ministry of Forest and Lands as nursery administrator for the south interior zone. He was on his way to a meeting in Victoria. Clarence expressed some concern about Premier VanderZalm's budget-cutting approach to the forest service.

Clarence, his wife and family live in Vernon. He's the son of Dr. and Mrs. Rem Kooistra.

To the extent that a picture can eternalize mortals, this shot does just that. The imagery becomes too confusing, were we to call this event a passing of two ships in the night, when the meeting takes place aboard a larger ship. Let's say that it was a meeting between a present and a former "nursery" administrator. If that is too confusing, let's just say that Bert met Clarence for the first time since 1968.

This land is your land

The scenery is indescribably beautiful in the Bulkley Valley. This picture was taken somewhere between Smithers and Terrace. Terrace is about a three-hour drive west from Smithers. Betsie Gesch and I visited with Rev. and Mrs. Peter Sluys, where we discussed Christian journalism with three more people from Terrace.

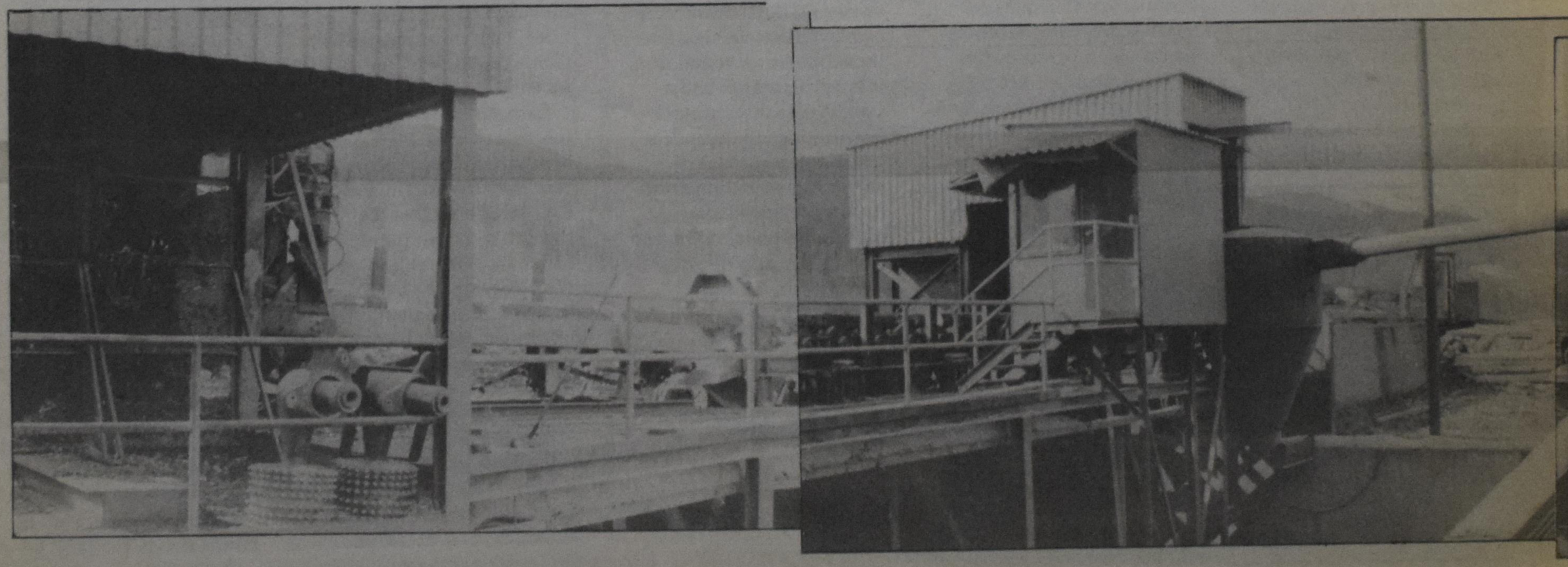
Picture es
editor's to
British Co

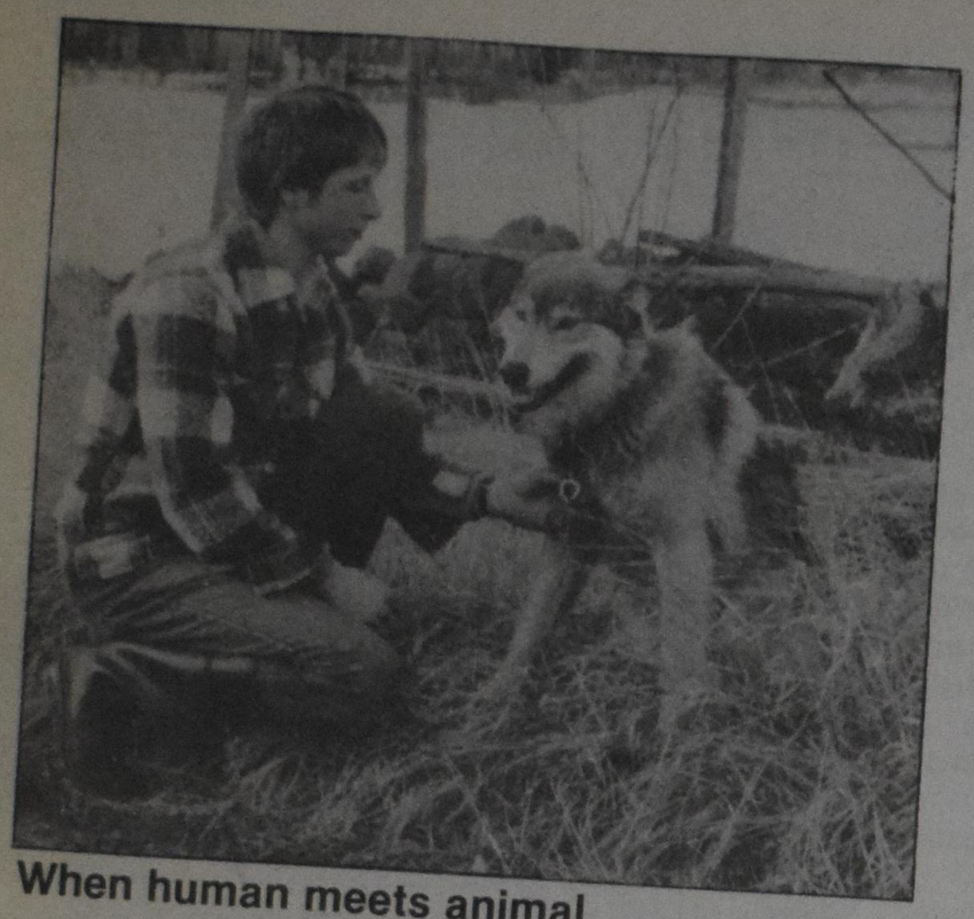
When I first came to this land

Mr. Pieterman Groot, an elderly and retired gentleman with a thick Dutch accent, took me on a tour of the Groot sawmill. When he and his family came to Canada in 1939, they had managed to escape the war, but not necessarily hardship. The first few years were difficult, Pieterman Groot recalls.

The greatest material success came through their son Dick, who established a multi-million dollar lumber business. He has in the meantime sold his sawmill, except for the particle-board plant. He still manages the sawmill for the new owners. The firm employs dozens of Reformed people, as well as a good contingent of Natives.

This panoramic shot created by linking four separate photos shows the yard where the trees are stockpiled. On the left is the machine where the trees are debarked and pushed on into the plant. The pipe overhead blows sawdust to another part of the site. The building indicated with an arrow is the particle-board plant that is still owned by the Dick Groot family. Smithers lies between the two mountain ranges seen on the left and the right.





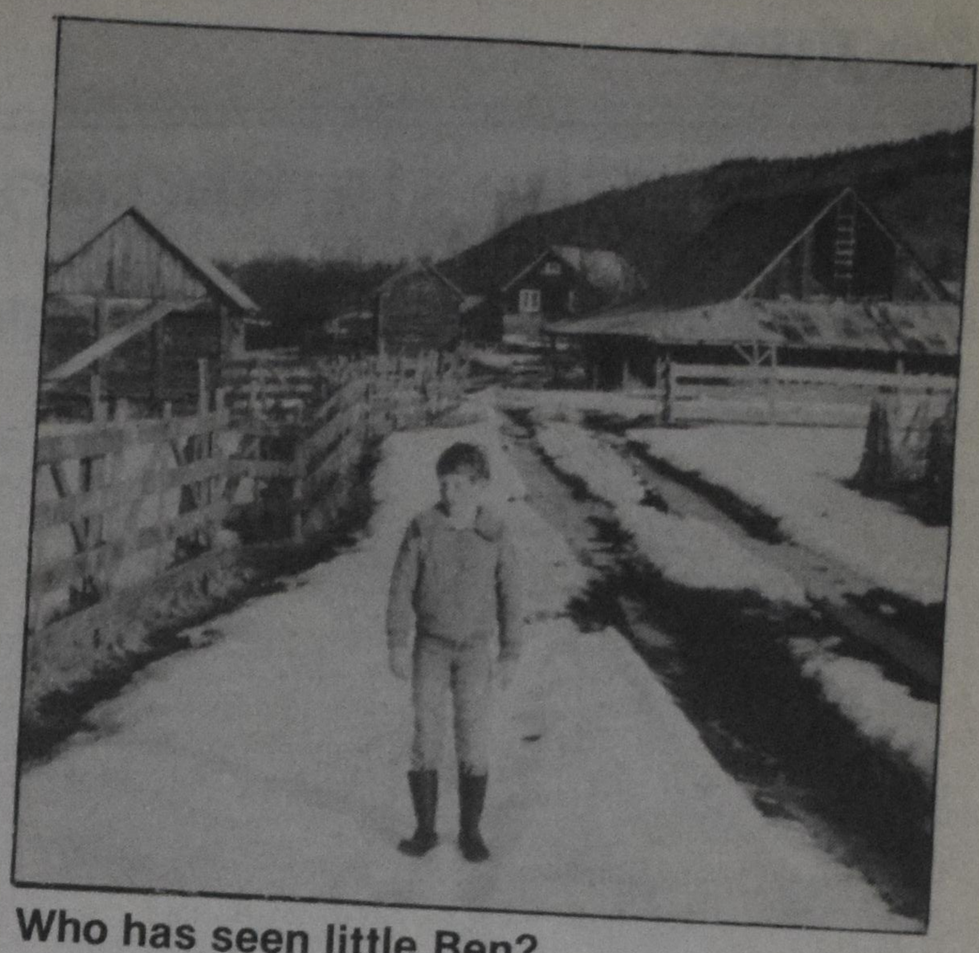
When human meets animal

Curt Gesch, teacher of English at Bulkley Valley Christian High School, had prepared an agenda for me for the four-day visit to Smithers and surrounding area. One of the items on his list read: "Visit to pet wolf." I thought at first that it meant that I was going to visit a wolf in the wilds and pet it. It turned out I would visit a young person who keeps a pet wolf.

We made the visit. The young wolf, Smokey, was 11 months oid and too frisky to be petted. The young man, who wants to remain anonymous because it's illegal to have a wolf as pet, told of how he and his brother had been running away from a cache of meat belonging to a grizzly. They knew that grizzlies do not tolerate anyone coming near their food supply.

As they were fleeing the possible wrath of Ursula, they stumbled upon a she-wolf near the barn on their father's farm. Close by, they discovered her den. The young man pictured here crawled into the den and found seven wolf pups. He and his brother ended up taking them all home. They figured that having a known pack of six wolves around was more than what a farmer who cares about his cattle could tolerate. Six pups were distributed to others, and the young man kept one for himself.

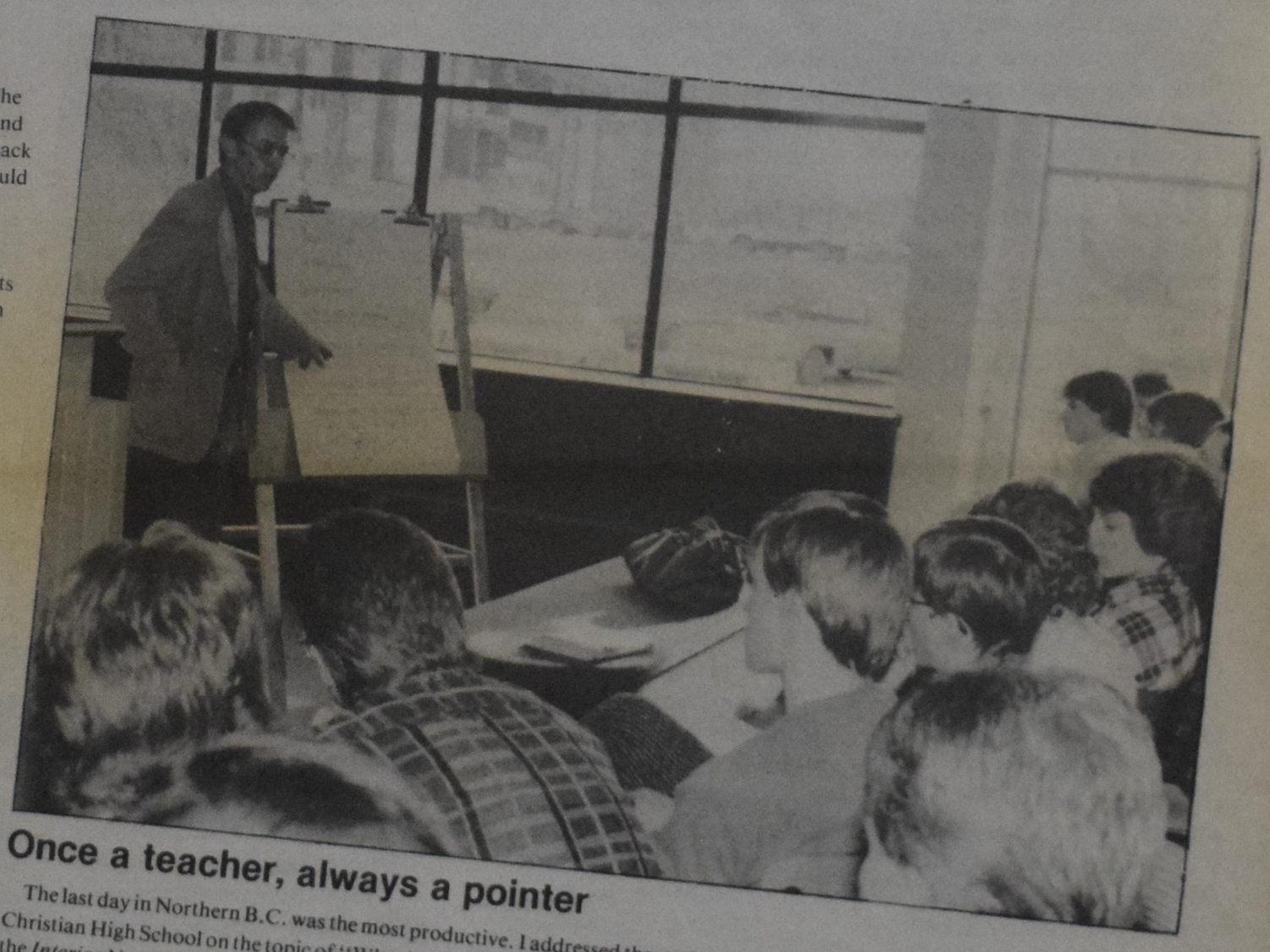
This visit brought home rather vividly how different life for young people in Smithers can be from a young person's life in southern Ontario. In northern parts of Canada, human beings tame wild animals, but wild animals also make human beings a little wilder.



Who has seen little Ben?

This could be a scene taken from W.O. Mitchell's book *Who Has Seen the Wind*. In fact, it is a scene overlooking the back of the place Curt and Betsie Gesch rent just outside of Smithers. Their son Ben showed me the haystack in the field where he and his sisters play hide-and-seek.

Not all the snow had melted; but where it had, cow dung prevailed. I told Ben that, the way it looked to me, he was the King of S... Country. That was no reflection on the beauty of the land he lives on, of course. It just pointed out the reality of what we occasionally stepped in.



Once a teacher, always a pointer

The last day in Northern B.C. was the most productive. I addressed the student body of the Bulkley Valley Christian High School on the topic of "What is Christian journalism?" Afterwards I was interviewed by the editor of the *Interior News*. The grade eights of the Smithers Christian school also attended the high school event, as well as a number of interested parents and friends of the school. By noon, I was on the plane for my return flight.

As a former high school teacher, I feel quite comfortable addressing students. My hand is pointed to the three statements that indicate problems in journalism: the myth of neutrality, the moth of partiality and the math of superficiality. Myth, moth, math .... You have to use a few tricks sometimes to make your point.

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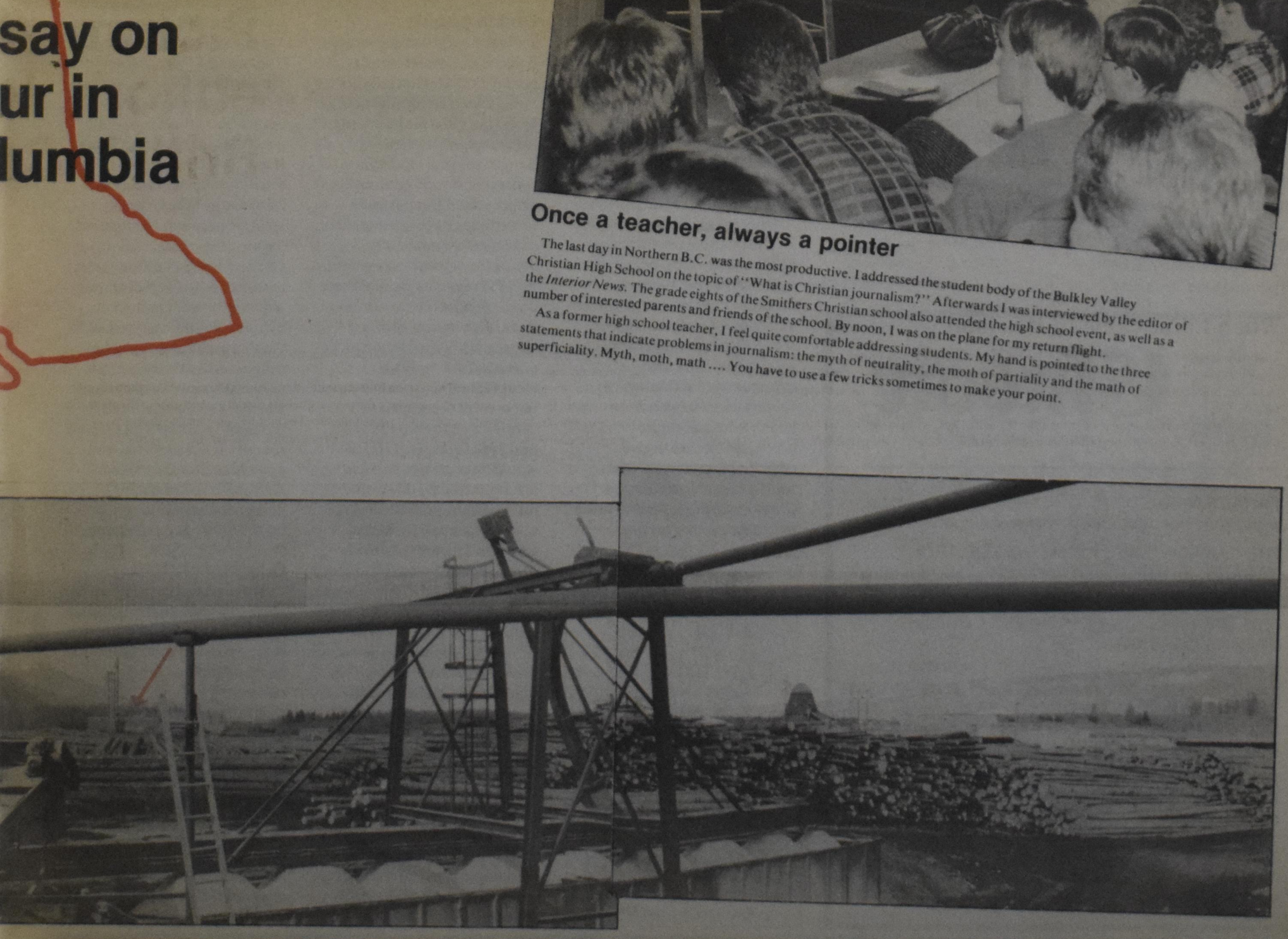

Feature

Where's the starting point?:

Reflections on the debate surrounding Howard Van Till's *The Fourth Day*

Herman Praamsma

I must say first of all that I deeply appreciated Dr. Howard Van Till's attempt to come to grips with his task as a Christian scholar. He must have known that in doing so in writing, he would not endear himself to a large segment of his church and would invite critical analysis and challenging comments.

He could have said, "I'll simply concentrate on my discipline, astrophysics, and on my classroom work, and I will not risk sharing my findings and my attempts to integrate them with my deepest faith and convictions." That he proceded to publish anyway is to his credit. Van Till is a brother in Christ, and before we say anything else, we must first honour that fact and his desire to come to a responsible Christian position in his chosen field.

It is necessary to say these things first, because that surely must be the *context* for our responses to Van Till. To raise questions about the *substance* of what he writes while forgetting that *context* can only lead to painful and heavy-handed confrontation. I personally suspect that I disagree rather fundamentally and radically with what I hear Van Till to be saying, and that means a confrontation of sorts. But let's realize that there are different kinds of confrontation and that this one is with a brother who has invited honest comment by writing an honest book. Maybe what I think I hear is not what Van Till thinks he said, or what he wants to say. Maybe what I or others say may lead him to re-evaluate and reformulate his position. At this stage we must think the best of each other and seek especially to be of help to those struggling with difficult questions.

"Either-or" won't help

That leads me to another preliminary remark. It seems to me a great pity that the upcoming Synod of the Christian Reformed Church will once again be faced with a "case" this time the "Van Till Case," and the pressure will be on to *either* declare his views heretical and unacceptable — and possibly terminate his teaching position at Calvin College (Grand Rapids, Mich.), *or* to accept the report of synod's own committee which is exceedingly short and basically gives its stamp of approval to Van Till's views (and those of others). Those are not encouraging choices, to put it mildly. Neither course of action will be terribly helpful when it comes to peace and unity in the body of Christ and integrity and academic freedom at Calvin College. Or, finally, when it comes to truly taking Van Till seriously as a brother in Christ and engaging him on a responsible level.

I might add here, on a somewhat wistful note, that this entire situation is once again highlighting the continuing need for the reformation of an academic Christian mind at the university and post-graduate level. Where is the vision that people like Dr. Evan Runner held before a generation of students — the vision of incisive, Christian grappling with the roots of our culture, yielding fruits of truly Christian scholarship even for areas such as mathematics, biology, and astrophysics? What is at stake here is the principial rejection of any two-realm notion, the commitment to truly *integrated* scholarship.

The Institute for Christian Studies (Toronto), of course, does what it can, but often lacks our support and prayers, and consequently, sufficient scope. We need the growing recognition as a faith community that this sort of foundational work is *not* a luxury but an absolute necessity if we are to give responsible underpinning to what is taught in Reformed Christian colleges, and if we are to engage in constructive critique of fellow Christians who mean well, but who may have had no exposure to this type of integrated foundational insight in their own academic formation.

Having gotten all these things off my chest, let me now try to address some of the issues that seemed important (at least to me!) when I read *The Fourth Day*.

God in a box?

One of my greatest concerns is that Van Till seems to be boxing in God. God is limited by his own creation and bound by the laws that He has posited for that creation. Now it is one thing to say that God is *faithful* to his creation. Who would dispute that? But it is quite something else to say that there can *therefore* not be *any discontinuity* within creation. Van Till seems to say that there is an unbroken chain of cause and effect; in fact, that is apparently his definition of an evolution that he finds acceptable: "... an extension of our present experience of continuity into the indefinite past (and future?)." If God would have created *suddenly*, instantaneously, this would mislead us, especially the scientists among us. In fact, says Van Till, it would make true scientific investigation *impossible*.

It is not surprising then, that Van Till rejects creation *ex nihilo* (out of nothing) in the strongest possible terms. This would be *deceptive*, since it would give the *appearance of age* to something that, in fact, was created just a moment ago. God would not mislead scientists so cruelly. God cannot and will not interfere in the processes that we observe around us.

Is that really what Van Till wants to say? Pushed to its logical conclusion, of course, this leaves no other place for the Creator than that of the originator of the Big Bang.

All development then follows from that Big Bang, in an even, lawful, unbroken and unbreakable line, and will continue to do so. During all this, God guarantees the process and holds all things in his hands, providing and maintaining. Actually, I feel you could make a good case for it that Van Till's view causes "creation" to degenerate into "providence" or "governance!"

This rather fundamental point raises all kinds of other questions almost immediately. If one cannot have discontinuity, what does that do to not just the Genesis creation account, but to the nature of miracles, Christology, eschatology, the nature of both the Fall and sin, redemption and the notion of humankind being created in God's image? Don't you have to come down on the side of materialism and determinism, whether you like it or not? Isn't this another version, in the long run, of the old onwards-and-upwards cultural optimism? And can creation *really* be thought of as simply maintenance and providence?

Dualism evident

There are more questions. I always thought that talk of *two communities* (that of faith and that of science) was a basic dualism that was firmly rejected by Calvinist folk. To speak of two independent, complementary entities is to do violence on a very deep level to the Reformed notion of either faith *or* science. I don't want to put words into Van Till's mouth, but I almost hear him saying that science is a revelatory activity — quite apart and independent from

Continued on facing page ...

Van Till to speak on creation controversy

Bert Witvoet

BURLINGTON, Ont. — The council of Faith Christian Reformed Church in Burlington has invited Dr. Howard Van Till to speak to office bearers of Christian Reformed churches in southern Ontario. The meeting will focus on the creation controversy that has been shaping up partly as a result of Van Till's book *The Fourth Day*.

Van Till's speech will be responded to by Redeemer College professors Ted Plantinga and Jitse VanderMeer. Dr. Robert VanderVennen of Toronto will moderate the event. There will be an opportunity for written questions from the floor.

The meeting will take place on Wednesday, May 25, at 7:30 in the Faith CRC sanctuary on 2265 Mountainside Dr. in Burlington.

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Pentecost

Pentecost is different

Bert Witvoet

Pentecost is a little like Christmas. About 33 years after the birth of Christ, God came to humanity a second time. One could call the event Immanuel II. In both instances, heaven came down and glory filled our souls.

But there are significant differences. At Christmas, God came down in the person of Jesus; at Pentecost, He came down in the person of the Holy Ghost. In Bethlehem, God came to reconcile us to himself; in Jerusalem, He came to empower us. In the Christmas stable, God became one of us; in the Pentecost house, He invited us to become like him.

No normal event

One other difference: in Bethlehem you get what you see; in Jerusalem, what you see and hear is not necessarily what you get. It's not superfluous to ask what was really going on in the Pentecost house.

We are told in Acts 2 that "suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting." Was there a violent wind blowing from heaven? Not really. There probably was no movement of air at all. If there had been, the house would probably have blown apart. We read that there was a *sound* like the blowing of a violent wind. Likewise, was there a fire that descended on the disciples? If it had been a normal fire, it would at least have singed their hair. But we read that what *seemed* like tongues of fire came on them and filled their whole being.

This description of the outpouring of the Holy Spirit tells us that Pentecost does not fall within the realm of normal physical occurrences. In that sense it differs from Christmas. At least in Luke 2, we do not read that there was a sound of a baby crying and that shepherds looked into what appeared to be two little eyes staring from the cradle. Jesus was as tangible as the diapers He needed to have changed. He may even have been registered in the census records of Caesar Augustus.

Immanuel II did not make it into the history annals of this world. We have yet to discover a town of which it can be said, "Here is where the Holy Spirit walked." The Holy Spirit cannot be verified that way. The Spirit certainly cannot be analysed under a microscope in a laboratory. As far as that goes, how does one even analyse a normal flame and wind?

A strange gift

Immanuel II is not a domestic scene like Immanuel I. In Bethlehem we are presented mainly with a family scene — the home-away-from-home birth of a baby. True, there are accompanying scenes and actors, like angels in the sky, shepherds in the field and wisemen on the road. But the focus is on the birth of Jesus.

There is something far less domestic, far less assuring about the sound of a violent wind and the sight of licking tongues of fire. Those who have fallen victim to either will testify to the frightening effect such forces can have. In fact, some of the bystanders in Jerusalem think that there is some resemblance between a barroom and the house filled with prattling disciples.

Even today, we must say that the gift of the Holy Spirit is a strange, sometimes unsettling gift. Unlike normal gifts, the Holy Spirit cannot be manipulated or used at our own discretion. It is a sovereign Spirit. It gives itself and withdraws when it thinks it is no longer appreciated. When you want the gift, you have to wait for it, just like the disciples had to wait for it. When you are preoccupied with something else, it may suddenly overtake you.

A joyous gift

All the same, and thousands of Christians will testify to this reality, the Holy Spirit is a wondrous gift. He gives strength to those who are weak, He comforts those who are sad, He directs those who don't know their way into the future. The Holy Spirit is a friend and lover. He is also a teacher. Not only that, He is a bodyguard (fights off sin), a doctor (fights off disease) and a counsellor (fights off depression). The Holy Spirit really lives up to the billing: plenteous in grace, rich in his seven-fold energy.

Illustration: *Christelijke Encyclopedie*

Medieval fresco showing the outpouring of the Holy Spirit on the apostles. The fresco is found in the church of the monastery of Kesseriani, outside of Athens.

Pentecost, like all the other Christian feastdays, celebrates a specific event that took place at one time and cannot be repeated. It was a coming of God to us accompanied by what sounded like a violent wind and what appeared to be tongues of fire. This coming and these signs have not been duplicated.

But unlike the other high days in the church calendar — the birth, death, resurrection and ascension of Jesus Christ — it has a continuing dimension. This is still the age of Pentecost. The flame has not died down throughout all the centuries. We may still pray with good results:

Thrice holy fount,
thrice holy fire,
our hearts with heavenly love
inspire.

Where's the starting point?

... continued from facing page.

God's revelation in scripture. The implications are enormous, for this will determine your basic starting point as scientist, your approach to your subject matter. If Van Till says what I think he says, the Calvin board of trustees and synod had better come to grips with that, and at the very least be very clear about what they are asked to sanction.

Let me ask another question: can God act decisively, without confusing or throwing out red herrings to scientists? Van Till would say, I think: "God would not do that because it would disrupt the chain of cause and effect. Besides, science tells us that He didn't!" I would say, perhaps naively: "God not only would, but He did. And far from deceiving *anyone*, He made it a point *to clearly tell us* about his decisive acts: not only in creating all that exists out of nothing, but creating all things good and after their own kind, making man and woman in his own image and likeness, endowed with righteousness, holiness and knowledge. God has acted and does act in many and varied ways in nature and in history, most supremely in his Son, Jesus Christ. In his decisive acts, God lays the groundwork, gives the starting point for all creaturely activities, including all scientific activity. And rather than God being deceptive, it is science which does not take its own creaturely limitations seriously.

It is a question of starting point. You cannot, it seems to me, place your starting point in two communities without limping in both. And when science tells us to rewrite the scriptures, we're really in for a confused and painful time. We may not place the cart before the horse.

Discontinuity is real

Now I realize that I'm an amateur in many areas. But I had always been led to understand that there are some pretty basic *discontinuities* in our created world. Gaps between, for example, animate and inanimate which simply cannot be bridged by "cause and effect." Gaps, too, between many life forms; gaps which are closed only by theoretical, (and I would add wishful), *religiously driven hypotheses*. And I can simply not be convinced on the basis of two communities which each have their own source of authority and each give their own revelation. And I will not swallow the notion of God as "Big Bang."

One other matter. It seems to me — again as an amateur — that creation, by definition, always means implied age, apparent age, baked-in age, if you will. That seems to me to be inescapable — *even* if you were to posit the rather absurd theory of God-as-the-Big-Bang. The *only* way to get around apparent age is to posit indestructable, eternal, divine matter, with no beginning and no end. If God creates, no matter at what point, both age and time are created at that same instant. Duration of time, I think, is not the great problem; the "problem" is the acceptability of creation itself *as* creation.

Finally: there are many more things to be said, and I hope others will say them. I devoutly hope that the CRC synod has the wisdom to refer this entire matter to people who can speak with Van Till and his colleagues on a high and insightful level — people who are knowledgeable in the philosophy of science, who have their theological heads screwed on right, and who have a sensitivity to and love for a foundationally Reformed approach to the sciences; people who are, above all, pastorally sensitive to a brother and to God's people in the pew.

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ont.

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NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Birthdays

Minnertsga Grimsby
1903 1988

It is with joy and thankfulness, that we hope to celebrate the 85th birthday of our mother,

Mrs. ANN DYKSTRA-Faber

Congratulations and love from:
Edith & Art Berkel — Simcoe
John & Jean Dykstra — Simcoe
10 grandchildren and six great-grandchildren.
Open house on Sunday, May 22, 1988, at Art and Edith Berkel's, R.R.#4, Simcoe, Ont., from 2-4 o'clock.
Best wishes only.
Home address: Shalom Manor, Grimsby, ON L3M 4N5

Sleen Woodstock
1906 May 18 1988

With joy and thanksgiving we celebrated the 82nd birthday of our mother,

FENNA SCHUT

With gratitude to the Lord we remember how He cared for her during and after she brought her family to Canada in 1955. She's a living testimony of God's faithfulness when He said He would be a defender of widows. (Psalm 68:5)
Ralph & Tina Schut — Woodstock, Ont.
Hank & Betty Schut — Woodstock, Ont.
John & Alice Schut — Woodstock, Ont.
Albert & Jess Schut — Edmonton, Alta.
13 grandchildren (predeceased by one grandson, Allan, 1974); four great-grandchildren.
Home address: Apt. 308, 59 Perry St., Woodstock, ON N4S 3C4

Births

OPTHOF (nee Hoekstra):
With praise and thanksgiving, we, Neil and Tena, would like to announce the birth of our son ADRIAN JOHN, on Apr. 16, 1988. Proud grandparents are John and Deborah Opthof and Arend and Femmy Hoekstra.
Home address: 2324 Westmount Rd. N.W., Calgary, AB T2N 3N6

Personals

Christian couple is seeking assistance in purchasing a mortgage for a new home. Reply to: Box 101, Iroquis ON K0E 1K0

Thanks

BOER:
We would like to thank our children and grandchildren who made our 40th anniversary such a beautiful one. Also a thank you to all who came to our open house, and for the best wishes and the many beautiful cards we received. Above all, thanks to our heavenly Father who gave us these 40 years together.
Hank and Willy Boer, Box 155, Cottam, ON N0R 1B0

KARSTEN:
We would like to say "thank you very much" to our children, relatives and friends and everyone else, for your best wishes, gifts and the many cards. We thank God especially for his care for us in all these years.
Johan and Maria Karsten, 76 Towncentre Dr., Townsend, Ont.

Marriages

DAVIS-PAYTON:
With thankfulness to the Lord for bringing them together, Trevor, Jessica and Christopher Payton and Christopher R. Davis are pleased to announce the marriage of their parents, JAMES R. Payton, Jr., and SHARON Davis on June 11, 1988, at 11:00 a.m. in the Waterloo Chr. Ref. Church. Pastor Richard Vandenberg officiating.
Future address: 82 Sundown Dr., Hamilton, ON L9B 1W6

DEBOER-GRAANSMA:
Mr. and Mrs. Oscar DeBoer of St. Thomas, Ont., are pleased to announce the forthcoming marriage of their daughter CATHERINE FRANCES to PETER, son of Mr. and Mrs. Gerrit Graansma of Strathroy, Ont. The ceremony will take place, D.V., on May 21, 1988, at 3 p.m., in First Chr. Ref. Church, St. Thomas, Ont.
Future address: 49 Brennan Dr., Strathroy, ON N7G 3S3

DROST-BEATTIE:
Wayne and May Drost of Sarnia, and Norma Beattie of South Hadley, Massachusetts are pleased to announce the marriage of their children, PAMELA and BLAKE. The marriage celebration will take place in Sarnia, on June 4, 1988, at Redeemer Chr. Ref. Church.
Address: 40 Homewood Ave., Apt. 2305, Toronto, ON M4Y 2K2

KAMSTRA-VAN DYK:
Mr. and Mrs. Matthew Kamstra and Mr. and Mrs. Peter Van Dyk are pleased to announce the forthcoming marriage of their children, RENEE and PETER JOHN. The Lord willing, the ceremony will take place on Saturday, May 28, 1988, in Ebenezer Canadian Ref. Church, Burlington, Ont., with Rev. J. Mulder officiating.
Future address: 1403 Ester Dr., Burlington, ON L7P 1L5

VANDERLAAN-DEVRIES:
Mr. and Mrs. Bert VanderLaan and Mr. and Mrs. Harry DeVries of Acton, Ont., are pleased to announce the forthcoming marriage of their children, KAREN YOLANDA and HENRY. The ceremony will take place, D.V., on Saturday, May 21, 1988, at 3:00 p.m., in the Chr. Ref. Church of Acton, with Rev. D. Miedema officiating.
Mailing address: 265 Peel St., Acton, ON L7J 1M7

An ad in Calvinist Contact gets results!

Anniversaries

Scheveningen Toronto
1938 June 1 1988

With joy and thanks to the Lord, we hope to celebrate the 50th anniversary of our parents, grandparents and great-grandparents,

PIETER and MARIA DEWEERD
(nee van Klaveren)

Congratulations, with love, from your children and grandchildren:
John & Gerda Smit — Richmond Hill
Sonya
Jim & Maria Wieringa — Orangeville
Mary, Cathy, Jim, David
Jan & Heather DeWeerd — Thornhill
Steven, Colin
Peter & Patricia DeWeerd — Tottenham
Peter, Michelle
Harry & Elizabeth DeWeerd — Brampton
Jeanette
Hugo & Linda Kroon — Richmond Hill
Erica-Lynn
Charles & Cathy Smit — Mississauga
Natasha
Home address: 4 Mayall Ave., Downsview, ON M3L 1E4

1928 May 16 1988

We praise the Lord for the blessed 60 years our parents,

JACOB and AAFKE LOOTSMA
(nee Riemersma)

have had and ask that He will continue to bless them together.
Their thankful children:
Art & Jennie Kamminga — Bowmanville, Ont.
John & Roelie Lootsma — Orangeville, Ont.
Joe & Sally Feddema — Kettleby, Ont.
Leo Lootsma (deceased)
Cora Lootsma (Visser) — Whitby, Ont.
Tjamkje Lootsma — Winsloe, PEI
Burt & Alice Dumaresq — Kensington, PEI
Mike Lootsma — Bowmanville, Ont.
20 grandchildren and 26 great-grandchildren.
Because of illness, no visitors, please.
Correspondence address: Art Kamminga, 185 Scugog St., Bowmanville, ON L1C 3J7

Loppersum Abbotsford
1938 June 2 1988

Wedding text: "Doch David sterkte zich in de Here zijn God." (I Samuel 30:6b)
Thankful to the Lord, who has been with them during their married life, we hope to celebrate with our parents,

MARTEN and MARTJE MAARHUIS
(nee Olthof)

their golden wedding anniversary. May the Lord bless you and keep you.
Their loving children, grandchildren and great-grandchildren:
Herman & Henny Veldman — Lethbridge, Alta.
Wiebo & Erna Maarhuis — Chilliwack, B.C.
Ralph & Gertie Maarhuis — Mission, B.C.
John & Til Maarhuis — Chilliwack, B.C.
Andy & Jayne Maarhuis — Chilliwack, B.C.
Address: 33433 Marshall Rd., Abbotsford, B.C. V2S 1K8

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Anniversaries

1963 May 24 1988

We thank the Lord for blessing our parents with 25 years of happy marriage and we pray that the Lord will continue to provide and care for them and enrich our lives through them.

WILLIAM and ANN RENKEMA
(nee Harkema)

Congratulations and much love from their children:
Renee — Sunset, LA
Marc — Sioux Center, IA
Steve — Sioux Center, IA
Yung — at home
Denise — at home
Joel — at home
Eric — at home
Home address: 1111-5th St., Hull, IA 51239 U.S.A.

Ee, Friesland Weston, Ont.
1943 1988

"Do not be anxious about anything, but in everything by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus." (Phil. 4:6-7)

HEINE and GEERTJE SIETSMA
(nee Dijkstra)

On May 27th, we will rejoice with Dad and Mom, Opa and Oma, that the Lord has blessed them for 45 years. It is our prayer and heartfelt desire that He will continue to bless them in the years to come.
Lucy Wiersma — St. Catharines, Ont.
Laura & Jim Huurman, Michael, Cheryl, Paula
Gerry & John Weenink — Stroud, Ont.
Sandra, Stephanie, Stephen
Marijke & Andy VanDriel — Fenwick, Ont.
David, Timothy, Scott, Rosemary
Home address: 22 Crane Ave., Weston, ON M9P 1T9

1958 May 17 1988

GARY and JANNIE PRINSEN
(nee Vlaar)

We are thankful for the 30 years of love and faithfulness that the Lord has blessed our parents with. We pray that this blessing may continue for many years to come.
Love and best wishes!
Brian & Denise
Wendy & Wab; Janneke, Marijke
Cynthia & Pete; Bethany
Jim & Joanne
Wayne
Home address: 54 Windsor Rd., St. Catharines, ON L2N 3A4

Personals

We are hoping to adopt a baby to begin our Christian family. We are a warm, energetic, young couple and would provide a loving home. If you are interested in talking with us, write to file #2493, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Gentleman 6'3", 210 lbs., blond, self-employed, outdoor type with many interests, has place in his life for marriage-minded lady in 30's. Answer with photo. Will answer all. VanderBildt. P.O. Box 110-637, #1133 RPB Blvd., Royal Palm Beach, FL 33411-2935.

Christian single lady, 23, 5'8", wishes to meet serious, single Christian farmer, who is a non-smoker and a non-drinker (preferably in Southern Ontario). Write to file #2491, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Anniversaries

1948 June 4 1988

"Unless the Lord builds the house, those who build it labour in vain." (Psalm 127:1)

ALBERT and JANE SMIT
(nee Smid)

We ask God to continue to bless them through the years to come.
Love:
Bill & Marg Heimstra — Listowel
Tammy, Jamie, Kevin
John & Carla Bronsema — Edmonton
Mark, Nickolas, Steven, Kara
Tony & Irene VanderSpruit — Stirling
Jesse, Joshua, Joleen
Ralph & Nancy Huizinga — Edmonton
Rachel, Adam
Micheal & Norine Williams — Cobourg
Danielle, Candice
Peter & Norma Molenaar — Carrying Place
Jennifer, Lindsey, Nicole
Peter & Janie Riley — Roseneath
Michelle, Matthew
John & Maryann Kuipers — Carrying Place
Justin, Melissa
Home address: R.R.#1, Carrying Place, ON K0K 1L0

Drachten, Fr. Emo, Ont.
1938 May 19 1988

We rejoice and give thanks to the Lord for his faithfulness shown to our parents and grandparents as they celebrate their 50th anniversary,

LOURENS and TRIJNTJE (Tina) VISSER
(nee Wieringsma)

We pray the Lord will continue to keep you in his care.
With love from your children and grandchildren:
Richard & Metta Visser — Emo, Ont.
Melanie, Anthony
John & Liz Visser — Surrey, B.C.
Roy, Neil
Syd & Joyce Visser — Delta, B.C.
Alex
Sam & Marlene Visser — Emo, Ont.
Brenda, Charlene
Meine & Cathy Visser — Worth, Illinois
Linnea, Lauren, Sieburn, Tina
Home address: Box 67, Emo, ON P0W 1E0

Ridgeway Dunnville
1963 June 1 1988

"Never will I leave you, never will I forsake you." (Hebrews 13:5b)
With thankfulness to God for his love and faithfulness, we are happy to announce the 25th anniversary of our parents,

BERNARD and ALICE WESTERVELD
(nee van Vliet)

With love and congratulations from your children:
Henry
Wilfred & Fiona
Glenda & Ed (fiance)
Bernard
Marietta
Come celebrate this with us at an open house, June 3, 1988, at 8:00 p.m. in the Dunnville Chr. School. All friends and relatives are invited.
Home address: R.R.#2, Dunnville, ON N1A 2W2

For Sale

Refrigeration units for sale

Ice makers, walk-ins and reach-ins. New and used equipment bought, sold, serviced and installed.

Call Aircon Refrigeration and Airconditioning
Phone: (416) 892-2377
Fenwick

Obituaries

After a lengthy illness of diabetes, on April 14, 1988,

PETER DE BOER

passed away at the age of 27 years.
Survived by his mother, Anne.
Predeceased by both fathers: Jan de Boer and Arie Versluis.
Dear brother of:
Martha Feenstra — Kimberley, B.C.
Reina & Frank Van Huet — Langley, B.C.
Diane & Bob Blake — Calgary, Alta.
George & Julie de Boer — Langley, B.C.
Also many other relatives.
Funeral service was held on Monday, Apr. 18, 1988.
Mother's mailing address: Mrs. Annie Versluis, #323-8675 French St., Vancouver, B.C. V6P 4W4

"The Lord of hosts is with us; the God of Jacob is our refuge." (Psalm 46:11) (wedding text).
On May 6, 1988,

MINKE DIEMER
(nee Tijmstra)

was called home by her Lord, at the age of 69.
Beloved wife of Henry Diemer in St. Catharines.
Dear mother and grandmother of:
John & Ada Diemer — Belleville, Ont.
Kienie & Bob Stewart — Rexdale, Ont.
Lori, Kara, Mark, Cher, Joel
Janna & Bert Seinen — Slave Lake, Alta.
Jeremi, Nathan, Elisabeth, Jonathan
Joe & Glenys Diemer — St. Catharines, Ont.
Ryan, Matthew, Bryce
Hennie & Fred Schat — Chatham, Ont.
Sean, Lara, Aaron, Jonathan, Adam
Eke & Jim Flindall — St. Catharines, Ont.
Derek, Erika, Andrea, Kristin, Nicole
Grace & Lou Douma — Wellandport, Ont.
Elaine, Erin, Carrie, Amanda
"The Lord gave and the Lord has taken away; blessed be the name of the Lord." (Job 1:21b)
The funeral service was held on Monday, May 9, 1988, at Maranatha Chr. Ref. Church, with Rev. Henry Katerberg officiating.
Home address: 96 Lakeshore Rd., St. Catharines, ON L2N 2T5

"Precious in the sight of the Lord is the death of his saints." (Ps. 116:15)
After a short illness,

MINKE DIEMER

wife of Mr. Henry Diemer, was taken home by the Lord, on May 6, 1988, in her 70th year.
She was a faithful member of our society and will be missed by everyone. May the Lord strengthen her husband and family.
The Women's Society "In liefde dienende" of Maranatha Chr. Ref. Church, St. Catharines, Ont.

Vacations

Discover the Magic of Muskoka
at friendly
Falcon Lodge
- modern clean apartments & chalets overlooking beautiful Lake Vernon
- fully-equipped kitchens
- cozy lounge with fireplace in the main lodge

April to June — excellent value
$48 per night double occupancy
$58 per night quad.
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Falcon Rd.
Huntsville, ON P0A 1K0
(705) 789-2603

Obituaries

Na een kortstondige ziekte overleed maandagmorgen 9 mei, 1988, onze lieve vader, grootvader en overgrootvader,

HARM JENINGA

op de leeftijd van 94 jaar.
De begrafenis vond plaats op 11 mei, 1988, te Baltimore, Ont.
Fam. H. Jeninga, R.R.#2, Baltimore, ON K0K 1C0

Oct. 6, 1905 May 4, 1988
Psalm 63:1,2,3,8.
Peacefully on May 4, 1988, our father and grandfather,

RALPH TIBBEN

went to be with his Lord.
Predeceased by his wife Johanna Jansen (Aug., 1986).
Loving father of:
Harold & Freda — Iroquois, Ont.
Stan & Patty, Jeff & Lianne (girlfriend), Dawn, Brent
Henry & Femmie — Iroquois, Ont.
Cindy & Bert, Don, Greg
John & Edith — Brinston, Ont.
Robert, Eric, Billy, Randy
Annie Biokland — Brinston, Ont.
Sidney & Nancy (fiancee), Harvey, Linda, Albert
George & Grace — Brinston, Ont.
Doug & Darlene, Amanda, Carla, Sarah
Christini & Neil Mooney — Brockville, Ont.
Heather, Valerie, Wade
Ralph & Japke — Brinston, Ont.
Andy, Michael, Mark
Bill & Wilma — Brinston, Ont.
Heidi, Marcia, Glen
The funeral service was held on May 6, 1988, in the Williamsburg Chr. Ref. Church, with Rev. W. De Jong. Interment was in New Union Cemetery, Williamsburg.

Why not place your ad in Calvinist Contact?

Vacations

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Telephone: (705) 645-2738

Obituaries

"Blessed are the dead who die in the Lord from now on." (Rev. 13:14)
Suddenly, on May 7, 1988, the Lord took home,

LOUW VANDERZWAAG

who was 70 years of age.
Dear husband of Willemina (Miny) VanderZwaag (Groenwold).
Father and grandfather of:
Sybren (Siep) & Kathy VanderZwaag — Bridgewater, N.S.
Bren, Greg, Renee, Katie, Aaron, Adam, Joshua
Fenna & Hubert VandenHeuvel — Hampton, Ont.
Dannie & Melissa, Terry
Edward & June VanderZwaag — Peterborough, Ont.
Address: R.R.#3, Peterborough, ON K9J 6X4

"For he was looking forward to the city with foundations, whose architect and builder is God." (Hebrews 11:10)
On April 23, 1988, after a 15-month illness of cancer,

GEORGE ABRAHAM WASSENAAR

was called home by our faithful heavenly Father, at the age of 55.
Beloved husband of Jane Wassenaar (nee DeBoer).
Loved father of:
Wenda & Jim Veldman — Wellandport, Ont.
Marion — at home
John & Henrietta (fiancee) — at home
Frances — at home
Charlene & Tim VandenEnde — Wellandport, Ont.
Willy-Jane — at home
The funeral service was held on Tuesday, Apr. 26, 1988, at Riverside Chr. Ref. Church, Wellandport, Ont., Pastor J. Veltman officiated.
Home address: R.R.#1, Wellandport, ON L0R 2J0

Vacations

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
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Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Come to beautiful Wasaga Beach and stay at
ALTON LODGES
Clean 1- & 2-bedroom housekeeping cottages, friendly family atmosphere, close to beach and river. 20% discount on weekly rates until June 18, 1988.
For information write or phone for brochure to:
Len & Rita Bette
Alton Lodges
R.R.#1, Site 130, Box 8
Wasaga Beach, ON
L0L 2P0
(705) 429-2420

Help Wanted

Reliable person with experience in milking and operating farm equipment required on a **dairy farm** in Nova Scotia for the summer months. For information contact John Smees, R.R.#1, Hopewell, N.S. B0K 1C0. Tel: (902) 923-2569.

We are looking for **household help** who would also assist my bedridden wife. Four or five days a week, two rooms, board and pay. Posit. Chr. Dutch or English. Music-mindedness and drivers licence an asset. Write to H.C. Oussoren, 38 Bartley Dr., Toronto, ON M4A 1B9. Tel: 759-8685.

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Luxury motorhome; sleeps six; includes generator, cruise, air, microwave. Call (416) 664-5488.

Two-bedroom cottage for rent. Sleeps six. $200 a week. Selkirk, Lake Erie. Call Hamilton: 1-389-4388.

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Classified/Events

Employment wanted

Dutch woman, 26 years old, now working as a nanny, is looking to work in a Christian family with young children. Prefer to be within a one-hour distance from Hamilton. Able to start in July. Please call: (416) 627-9678.

Married 50 or more years? Why not announce your anniversary in C.C. classifieds — with a FREE picture. See page 14 for details.

Help Wanted

Library Cataloguer
needed for summer position.
Searches or original cataloguing on the LC system for 2-3000 Dutch titles. Experience or training in cataloguing and reading knowledge of Dutch essential.

ICS
229 College St.
Toronto, ON
M5T 1R4

Teachers

ATHENS: Athens Chr. School invites applications for a definite opening at the **Grade 5-8 level.** Interested applicants please send resume to: Mrs. Jannie Feenstra, Administrator, Athens Chr. School, Box 264, Athens, ON K0E 1B0. Tel. (613) 924-9690.

BELLEVILLE: District Chr. School seeks applicants for a possible teaching position in either **Grade 5 or 6.** Forward letters of application to: Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Tel: (613) 962-7849.

NEERLANDIA, Alta.: Neerlandia School, Alberta. Applications are invited for the following openings for the 88/89 school year.
1. a definite opening for a **Grade 2** teacher and a possible opening in
2. **special ed.** — resource room for grades 1-6.
Please send applications to both: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 and Dr. H. Treleaven, Superintendent, County of Barrhead, #11, Barrhead, AB T0G 0E0

Help Wanted

Position available in our Toronto head-office:

Travel consultant

to handle our Dutch clientele and bookings to Amsterdam and beyond. Knowledge of the Dutch language essential. Travel industry experience preferred. Join a large growing company with excellent benefits and great working environment.

Call Anna Kennedy, office manager (416) 429-2222

DORDT COLLEGE

invites applications for the following faculty openings for the 1989-90 academic year:

EDUCATION

Dordt College will add a tenure track faculty member for its growing Education Department. A doctorate and teaching experience at the elementary or secondary level is preferred. Areas of concentration could include, but need not be limited to, educational psychology, curriculum and instructional theory and practice, and early childhood education.

MUSIC

The Music Department is considering the addition of a tenure track faculty member. A doctorate and teaching experience at the elementary and/or secondary level is preferred. Areas of concentration could include, but need not be limited to, elementary music education, voice and choral conducting.

AGRICULTURE

Dordt College will add a tenure track faculty member for its Agriculture Department. A minimum of a master's degree and teaching and/or work experience is required, but the doctorate is preferred. Areas of concentration could include, but need not be limited to, plant science, animal science and agricultural economics.

LIBRARIAN

Candidates must have a master's degree in library science and should be familiar with interlibrary loan services, on-line database searching, the OCLC cataloguing system, and the use of computing in record keeping, word processing, and library automation. Areas of concentration could include, but need not be limited to, periodicals management, interlibrary loan services, reference work, circulation, and basic cataloguing.

Individuals who are qualified for any of the above positions and who are committed to a biblical, Reformed theology and educational perspective are invited to send a personal resume, academic credentials and references to:

Dr. Douglas Ribbens
Vice President for Academic Affairs
Dordt College
Sioux Center, Iowa 51250

Ethnic minorities and women are encouraged to apply.
Dordt College is an Equal Opportunity Employer.

Teachers

SARNIA: Lambton Chr. High School, 295 Essex St., Sarnia, ON N7T 4S3 invites applications for a **science** teacher. Please send applications and supporting documents to the Principal, Mr. Wayne Drost.

WASAGA BEACH: Silvercrest Chr. School invites applications for teachers for **1/2** and **7/8 grades.** French or special education an asset. Send resumes to the principal: Silvercrest Chr. School, Zoopark Rd., Wasaga Beach, ON L0L 2P0. Tel. (705) 429-4303.

Help Wanted

Executive Director

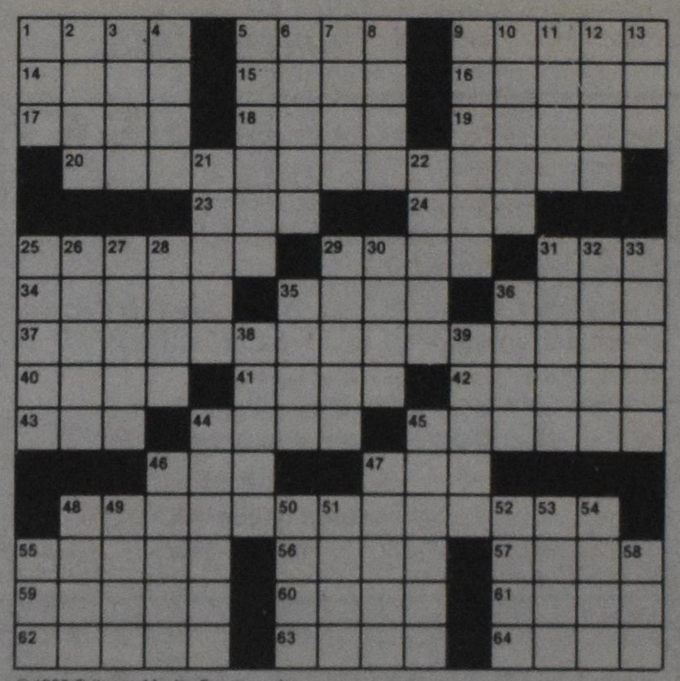
M2/W2 Ontario seeks an individual interested in administering and co-ordinating a program of volunteers forming one on one friendships with prison inmates.

Pastoral experience or training, administrative experience, and an interest in Prison ministry required. Please forward resume and references before June 15, 1988 to:

Rev. Neville Bishop
Chairman, Search Committee
1695 Dufferin Street,
Toronto, Ontario.
M6E 3N9

Weekly Crossword

by Dorothy B. Martin



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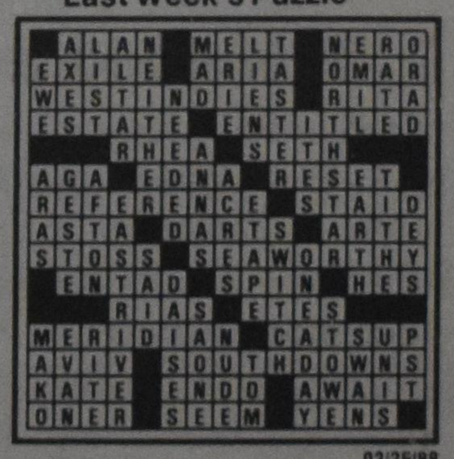
ACROSS
1 Kukla's friend
5 Snakes
9 Coastline
14 Entice
15 Provo's state
16 Choir voice
17 Cruising
18 Zhivago's love
19 Lift
20 Healthy
23 Disencumber
24 Cover
25 Lasso
29 Venetian blind part
31 Witnessed
34 Catkin
35 Astound
36 Antitoxins
37 In the — (healthy)
40 Concludes
41 Excellent
42 "Mr. Chips"
43 — Angeles
44 Part of a.m.
45 Skyscrapers
46 Gold: Sp.
47 Weight
48 Healthy
55 Coll. tchrs.
56 Possessive
57 Consumer
59 Street show
60 Snug abode
61 Bypath
62 Long
63 Weaver's reed
64 Vehicle

DOWN
1 Sunshine State: abbr.
2 Hurry
3 Region
4 Actress Patricia
5 Cafe —
6 Position
7 Sidekick familiarly
8 Iranian title
9 Gide's "— Is the Gate"
10 Listened to
11 Step —! (hurry)
12 Blushing
13 Before to poets
21 Muse of poetry
22 Antelope
25 Jacket feature
26 Kind of acid
27 Tears violently
28 Writing fluids
29 Pebble
30 Crescent-shaped figure
31 Paris' river
32 Bellowing
33 Desires
35 Highlander
36 Stash
38 Papal scarf
39 "— want to set ..."
44 Ascended
45 Like browned bread
46 Bid
47 Succinct
48 "Dies —"
49 A Charles
50 Ages and ages
51 Gas or oil
52 Hawaiian dance
53 Jacob's brother
54 Lease
55 Snoop
58 Car of yesterday

Last Week's Puzzle



02/25/88

Summer Job Market

AYLMER: 18-year-old Grade 13 graduate looking for summer job in Ontario. Experience with pigs and produce, enjoy outdoors, odd jobs, and animals. Attending Redeemer College in September. Call (519) 765-1220 and ask for Marcia De Haan.

CLARKSON: I'm a 16-year-old female student and would like a babysitting job or do odd jobs like help clean houses, within the Clarkson vicinity. Please call Jackie at (416) 823-4647.

DRAYTON: Second year Calvin College student, majoring in biology, is seeking summer employment. Available May 23 through August. Phone: (519) 638-2053. Ask for Nancy.

Help Wanted

Summer Job Market

CLIVE, Alta.: I am a student, 17 years of age, looking for a job in Alberta. I have my high school diploma, experience in typing and sewing and have done odd jobs around a farm. I am also an experienced pianist (10 years: 3, just lessons, 7 years of Royal Conservatory). I enjoy working, mostly indoors, but will also work outside. I also enjoy working with my hands. For more information call (403) 784-3670 and ask for Ruth VanderWekken.

CLIVE, Alta.: 20-year-old, 3rd-year university student wishes a job, preferably in Alberta, but willing to relocate anywhere in Canada. Has experience cashiering, milking cows, and some small landscaping. I also have experience working with mildly mentally and physically handicapped children. I enjoy working in- and out-of-doors, and especially working with children (preferably elementary age). I am majoring in special education at the University of Calgary. For more information (before Apr. 28) call 403-289-1358 or (after Apr. 30) call 403-784-3670 and ask for Stephanie VanderWekken.

HAMILTON: 18-year-old secretarial student at Mohawk College would like a job related to that field. I have finished my first year of office administration with top grades and would like to use my skills to gain some experience. I am available for May-August. Please call Melanie at (416) 383-7223.

KENTVILLE, N.S.: 20-year-old college student, who has completed 1 year of a 2 year Plant Science (Hort.) course, is seeking summer employment in a horticultural-related field, preferably in S.W. Ontario. Has prior greenhouse work experience. Available May 2, 1988. For more information please call (after 6 p.m.) (902) 678-2359 or write to: Patricia VanderKloet, R.R.#1, Kentville, N.S. B4N 3V7

OSHAWA: 3rd year Brock University Computer Science student looking for a computer programming position. Have knowledge of BASIC, PASCAL, C, ASSEMBLER, and COBOL, and experience with IBM PC, Apple Macintosh, Commodore PET, SUN work station, and digital FAX. Past work experience involved developing part of a data base package, using the C programming language. For further information contact Jerry at (416) 579-1402.

OTTAWA: 16-year-old Grade 11 student would like to work on dairy farm. Can operate tractors and most machinery. Anywhere in Eastern Ontario. Call 613-728-5130, ask for Paul.

PETERBOROUGH: 18-year-old Grade 12 graduate would like to work on a farm for the summer. Willing to work anywhere in Ontario. Has had previous summers of experience. Phone (705) 295-6942 and ask for Cathy.

ST. CATHARINES: I am an 18-year-old female student, looking for full-time summer employment. I have two summers of cashier experience at a small retail establishment. Any outdoor work, farm jobs or physical labour would be my interest, but I would basically do any type of work offered to me. If interested call Beth McKindsey, 935-9832, St. Catharines, Ont.

advertising deadlines found under Calendar of Events.

Summer Job Market

ST. CATHARINES: 19-year-old female Dordt college student who has just completed year 1 of a 2 year associate of Arts program concentrating in communications and English, wishes a job related to this. I also have experience working at an animal veterinary clinic and have worked with dairy cattle and horses. Call (416) 935-7798 and ask for Karalea Kelder.

SEAFORTH: Post-secondary student, 19 years old, interested in work pertaining to Natural Resources, forestry, etc. Phone 1-519-527-0705 or write to: Steven VandeBan, R.R.#1, Seaforth, ON N0K 1W0

Summer Job Market

STRATHROY: I am a 17-year-old, Grade 11 student and looking for full-time summer employment. I would prefer to work in South-western Ontario and am willing to try almost anything. I have experience in childcare. For more information call (519) 245-5618 and ask for Joanne.

THUNDER BAY, Ont.: I am a 16-year-old Grade 11 student and would like a summer job in Thunder Bay. I have experience in baby-sitting and love taking care of children. Call 767-5634 and ask for Karen Ypma.

Calendar of Events

May 25	Watch the soccer final for the Europe Cup between PSV-Eindhoven and BENFICA-Portugal at 2 p.m. via satellite on 10 x 7 foot screen at Swan Club, 5415 Dundas St. W., Toronto, exit Hwy. #427, beside Canadian Tire. Tickets at the door, $20. For more information call: 1-766-1973.
May 25	Abortion legislation is discussed by prominent panelists. Sponsored by Citizens for Public Justice. 7:30 p.m. at Redeemer Chr. High School, **Ottawa,** Ont. For information call 835-2293.
May 28	Back to God Hour Rally at 7:30 p.m. at the Elmwood Mennonite Brethren Church, 145 Henderson Hwy., **Winnipeg,** Man. Speaker: Rev. B. Madany on "The Religious and Political Challenge of Islam."
May 28	Come to the ABC Sale at Shalom Manor, **Grimsby,** Ont., from 9 a.m. to 1 p.m. Authentic Dutch market flavour, Dutch food, crafts, gifts, plants, etc. Gezellig! Don't miss it!
May 29	Spring Concert by the "Laudate Dominum Choir" at 8:15 p.m. in the United Church, **Dresden,** Ont.
May 29	Spring concert by the Brampton Choral Society and the Collegium Musicum Male Chorus of St. Catharines at 8 p.m. in Second CRC, **Brampton,** Ont.
June 3	Dedication ceremony of the new Grace CRC, 660 South Pelham St., **Welland,** Ont., at 8 p.m.
June 3	Sixth Annual Spring Concert by the "Mountainview Singers" at 8 p.m. in Mountainview CRC, **Grimsby,** Ont. For tickets call (416) 563-7493 or 945-8008.
June 3-5	Calgary Christian Schools 25th Anniversary Celebrations. For info. call: (403) 242-2896.
June 3	Tenth anniversary celebration of Northumberland Chr. School in the Victoria Hall, **Cobourg,** Ont. Dinner at 6:30 p.m. ($15). Program at 8 p.m. with Rev. H. Wildeboer. For info. call Jackie Brinkman at (416) 349-2226 or 372-8766.
June 8	Hollandse Dag from 10 a.m. to 3 p.m. in the First CRC, **Kingston,** Ont. Cost $5. Speaker: Rev. W. de Jong. For info. call (613) 386-3754.
June 8	Hollandse Dag om 10 uur in **Moorefield Park.** Spreker: Ds. J.P. Drost. Samenzang, muziek, voordrachten, koffie en koek. Lunch meenemen.

Advertising Deadlines

Dated	Mailed	2-column ad deadlines	Classified deadlines
Fri.May27	Tues.May24	Wed.May18-8:30a.m.	Thurs.May19-8:30a.m.
Fri.June3	Tues.May31	Wed.May25-8:30a.m.	Thurs.May26-8:30a.m.
Fri.June10	Tues.June7	Wed.June1-8:30a.m.	Thurs.June2-8:30a.m.

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SEMINARS?
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"Music Across Cultures"
Music professor Dr. John Worst

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Dutch

Tussen AIDS en PAIDS

L.H. Kwast

Het komt dichterbij en wij doen er goed aan de ogen wijd open te hebben. Ook in de gemeenten van Christus. In Leeuwarden wordt een AIDS-patiënt verpleegd en in de burgergemeente Dongeradeel is een virusdrager opgespoord. Wat jaren geleden in het verre Californië met bevreemding werd geconstateerd, ligt nu ook bij ons op de stoep. Tussen de ontdekking in Californië en de geleidelijke terreinwinst van AIDS in Nederland zijn wij een aantal ervaringen rijker geworden. Eveneens een paar illusies armer.

Eén illusie die wij armer zijn, is de gedachte dat de medische wetenschap op deze nieuwe ziekte een snel en afdoend antwoord zou vinden. Men mag ervan uitgaan dat in vele laboratoria al jaren achtereen koortsachtig wordt gezocht en geëxperimenteerd, vooral in de VS en Frankrijk. Maar de deskundigen staan nog voor allerlei complicaties die hun onderzoek tot een moeizame bezigheid maken. Volgens kenners zal het nog zeker vijf jaar duren voordat een effectief vaccin aan de markt komt. De vaccin zal dan alleen bescherming bieden aan hen die het AIDS-virus nog niet hebben opgelopen.

In de kerk mag duidelijke taal worden verwacht

In Nederland wordt door overheid en gezondheidsorganen voorzichtig gereageerd. Wij worden liever niet besmet met PAIDS (= panische angst voor AIDS), zoals in Italië en Beieren. De behoedzaamheid van de overheid komt tot uitdrukking in haar propaganda voor "safer sex": maak bij uw intieme omgang gebruik van condooms.

Maar zou die overheid niet eens een paar stappen verder uit het bos komen? De ervaring van de laatste jaren heeft aangetoond dat sexuele omgang een hoofdtransportmiddel voor het AIDS-virus is. En tevens is duidelijk dat AIDS uit de homosexuele wereld is doorgedrongen in de heterosexuele. Daarbij heeft promiscuïteit (= toestand van een maatschappij waarbij tussen alle mannen en vrouwen een volledig vrij sexueel verkeer bestaat) een doorslaggevende rol gespeeld.

Mag de overheid nu niet zeggen dat de morele keuze van de jaren zestig — een volstrekt vrije maatschappij waarin alles geoorloofd was zolang mensen elkaar maar niet beschadigden — een deerlijke dwaling geweest is? Ik verwacht van de overheid geen christelijke geloofsbelijdenis. Ik verwacht wel van haar de praktische erkenning dat Gods goede geboden verder reiken dan de muren van de kerk.

En dan in de kerk zelf! Om maar bij de tijd te blijven en uit vrees voor achterlijk te worden versleten heeft die kerk, vooral in haar protestantse gestalte, een oeverloze tolerantie betoond, werd tijdens een gereformeerde synode gezegd toen de beleving van de homofiele aard synodaal geijkt werd. Die interruptie zal een spontane opwelling van een synodelid geweest zijn, maar ze tekent de sfeer waarin werd gediscussieerd en beslist.

Het is dringend gewenst dat thans in de kerk duidelijke taal wordt gesproken.

Barmhartig en duidelijk

Daarbij mogen wij niet de weg van het Amerikaanse episcopaat inslaan. In de VS blijken ook om en bij de tien katholieke priesters met AIDS besmet te zijn. Zij worden door hun kerkelijke overheid straal genegeerd. Men heeft hen in de steek gelaten. De reden ligt voor de hand. Het ideaal van de priesterlijke kuisheid moet hoog gehouden worden. Kennelijk worden hier mensen opgeofferd aan het onbevlekte blazoen van het instituut. Over de navolging van Christus gesproken!

Nu ook in Nederland AIDS zijn tol gaat eisen en de omvang van de ramp nog niet valt af te zien, mag geen enkele twijfel rijzen aan de positiekeuze van de kerk en haar organen. Overal waar mensen in nood zijn — ongeacht de wijze waarop zij in nood zijn geraakt — mag van de gemeente van Christus een pastoraal en diakonaal hart worden verwacht. Dat is zij aan haar Heer verplicht. Christenen kunnen het niet maken om wel samen het heil te vieren, maar uit angst of een misplaatst superioriteitsgevoel met een grote boog om het onheil van AIDS heen te lopen.

Daarnaast zal de kerk zich heel ernstig moeten afvragen of zij zelf in de jaren zestig en zeventig niet op verkeerd spoor terechtgekomen is. Zij heeft op zijn minst de indruk gewekt allerlei vormen van sexuele samenleving te gedogen. Zij durfde er amper voor uit te komen dat in het houden van Gods geboden een grote beloning ligt.

Bij de voorbereiding van dit artikel heb ik er nog eens ethische bijdragen op nageslagen, zowel oudere als jongere. En dan val ik *Roscam Abbing* helemaal bij in zijn scherpe oordeel: "*Al met al is de hele nieuwe moraal gedrenkt in een hedonistische ethiek die in de grond nihilistisch is.*"

Dat zou de kerk in haar diensten en organen ook eens heel duidelijk kunnen zeggen.

Overleg, beraad en praktijk

Binnenkort zal de Raad van Kerken in Nederland besprekingen aan het thema AIDS wijden. Ik hoop dat de Raad zich dan ook rekenschap geeft van de bijbelse normen voor menselijke omgang en sexualiteit. De overheid mag zich daarover het zwijgen hebben opgelegd, maar de kerk heeft in ieder geval een andere verantwoordelijkheid. Als zij zegt kritisch solidair te zijn met de samenleving, hoeft niets haar te weerhouden van een kritisch oordeel over in die samenleving heersende zeden en gewoonten. Een tweede wens: laat de Raad van Kerken zich in zijn discussie eveneens inlaten met het pastorale aspect. Vermoedelijk komen Nederlandse zielzorgers nu al in contact met AIDS-patienten en dragers van het AIDS-virus. In de eeuw van de Zwarte Dood hebben vele priesters hun priesterschap verraden uit angst om met pestlijders in aanraking te komen. Hoe begrijpelijk die angst ook was, wij zouden ons diep moeten schamen als wij het in het aangezicht van een andere verschrikkelijke ziekte zouden laten afweten. Maar dan hebben pastores er wel recht op om door hun kerkelijke organen te worden geassisteerd en geïnformeerd over alle aspecten van omgang met hen die deze ziekte al van heel nabij kennen.

Terecht is de laatste tien jaar in vele kerkelijke stemmen en geschriften gewaarschuwd tegen een tweedeling van de maatschappij in werkenden en niet meer werkenden.

Zo'n waarschuwing is thans aan de orde bij het verschijnsel AIDS. Elke gettovorming, elke separate kolonisering — zoals in een ver verleden bij leprozen — van lijders aan AIDS zou een terugval in eeuwen van duisternis betekenen. Daartegen moet van kerkelijke zijde worden gewaakt.

Lijders aan AIDS zijn onder ons en zij behoren onder ons te blijven. Want wij allen zijn gezamenlijk en in vereniging verantwoordelijk voor een samenleving waarin deze ziekte zich heeft kunnen openbaren.

Ik heb het niet over de verantwoordelijkheid van de overheid of van organen van volksgezondheid.

Het gaat mij hier om de kerk als vertegenwoordigster van Jezus Christus. Om te weten wat haar te doen staat, kan zij nog eens vier Evangeliën lezen om te ondekken waar de Heer zelf heeft gestaan als mensen het leven — met al zijn dreigingen — niet meer aan konden.

Overgenomen uit de Friese Kerkbode, 2 mei, 1986.

Oneindig leven?

MAASTRICHT — In Maastricht staat 's werelds eerste plant die leeft in een luchtledige glazen bol, de zogenaamde biosfeer. Water en lucht van buitenaf zijn overbodig. Het jonge plantje werd tijdens het blazen van de glazen bol in de pot gezet. De plant blijft volgens dr. Lintzen, de ontdekker, oneindig in leven door het zichzelf bedruipende ecosysteem. (Op de foto achter de bol: mede-onderzoeker advocaat Richard Wagemans).

Overgenomen uit: Friesch Dagblad, 17 juli, 1987.

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Persoverzicht

Carl D. Tuyl

Ottawa had wat weg van Den Haag op Prinsjesdag: rood, wit, blauw, in meervoud, van alle regeringsgebouwen ter ere van Koningin Beatrix die op bezoek was. De parken langs het Rideau Kanaal herinnerden aan de Keukenhof met allerlei soorten prachtige tulpen. Een haringtentje hier en daar zou mooi geweest zijn, maar perfektie is nu eenmaal niet mogelijk in deze wereld.

★★★★

Monsieur Mulroney en gade werden allesbehalve vriendelijk ontvangen in Moncton, N.B. Toen het echtpaar naar gewoonte handjes wilde schudden in de menigte om de pers gelegenheid te geven mooie foto's te maken kreeg Mevrouw Mulroney zomaar een flinke klap met een plakkaat. De burgers van Moncton waren verontwaardigd over het sluiten van de spoorwegwerkplaats daar. Maar om daarvoor nu Mevrouw Mulroney zo te behandelen loopt de spuigaten uit. Zoiets doen we in Canada niet.

Dan was het gedrag van stakende bouwvakkers in Toronto heel wat netter. Die hielden een demonstratie voor het provinciale parlementsgebouw, waar heel wat van de herenstakers arriveerden per taxi. Een delegatie sprak met de Minister van Financiën. Daarna ging iedereen weer naar moeder de vrouw om een bakkie leut te genieten. Demonstreren moet je netjes doen. Er is een etikette voor: schoon ondergoed, geen rommel achter laten, netjes met twee woorden spreken en vooral geen dames slaan met plakkaten. Edele Eduard en partijgenoten moesten een kursus arrangeren: "Demonstreer met Eer!"

★★★★

De Turner-tragedie is nu ontaard in een Oost-West konflikt. Liberalen in British Columbia zien de opstand in de partij als een rel die verwekt werd in Quebec, geboren in Ontario en geëxporteerd naar de West waar alles wat uit het Oosten komt (zelfs dollars) met argwaan ontvangen wordt. Turner kreeg tenminste enige steun van het British Columbia Liberale Congres toen men daar zijn houding tegenover het grondwet akkoord goedkeurde. Een Vancouver krant voorspelde zelfs dat Turner herkozen zou worden in het Quadra distrikt. Een riem onder 't hart voor iemand die het de laatste tijd flink te verduren heeft gehad.

★★★★

Monsieur Mulroney dreigde parlement met een zomerzitting. Traditioneel gaan de dames en heren naar huis tussen 30 juni tot na het Labour Day weekend. Maar de regering heeft nog een lange agenda van wetsvoorstellen af te werken. Het lijkt me geen goed idee. De kombinatie van hitte, hoge vochtigheidsgraad, lange uren en verstoorde vakantieplannen produceert meestal geen goede resultaten, zoals ieder kerkeraadslid kan getuigen.

★★★★

Barbara McDougall, de Minister voor Werk en Immigratie Aangelegenheden, sprak voor een konferentie van dames en spoorde alle aanwezigen aan hun vrouwelijkheid niet te verliezen in politieke zaken. De dames hoefden, volgens de minister, ook niet te wachten met het kiezen van een politieke carrière, totdat ze van alle zaken kaas gegeten hadden. Zei de minister: "in de politiek wacht men niet totdat men begrip van de zaken heeft" .... Inderdaad, inderdaad! Een waarheid als een koe. Eerste prijs voor eerlijkheid gaat deze week naar Barbara McDougall.

★★★★

In het Frans-Canada kabeljauwspel veroverden de Fransen een pion. Het was eigenlijk een afruil. De oppositie in Ottawa hield vlammende redevoeringen in de Kamer, maar iedereen begrijpt dat het een ruil is: pion voor pion. Geen voordeel voor wit, geen nadeel voor zwart.

★★★★

De zogenaamde "inwoning" in Frankrijk, socialist Mitterand en konservative Chirac, is nu over. In iedere kabinetzitting op woensdag zaten ze elkaar dwars. Chirac gaat er nu uit, alhoewel de socialisten de minderheid hebben in het Franse parlement. Chirac wordt niet werkeloos; hij is ook burgemeester van Parijs. Weer iets dus waar u niet over hoeft in te zitten. De Fransen wachten zich er wel voor met de fascistisch klinkende Jean Marie Le Pen in zee te gaan. Al die uiterst rechtsgeaarde profeten denken dat de wereld beter wordt met het invoeren van de doodstraf, lagere belasting voor de beter gesitueerden, en lagere lonen voor de arbeiders.

Juist vóór de verkiezingen kwamen de drie Franse gijzelaars thuis uit Lebanon. Er werd een hoge prijs voor hun vrijheid betaald: herstel van Frans-Iraanse diplomatieke betrekkingen, twee terroristen in vrijheid gesteld, een onenigheid over geld bijgelegd in het voordeel van Iran, en hervatting van de aankoop van Iraanse olie.

★★★★

U herinnert zich nog wel de onrust in Häiti. We kwamen toen het een en ander te weten over dat land. Armoe troef daar. Lage lonen, lange uren. De Burger King uniformen worden daar gemaakt en die schattige Cabbage-Patch dolls. Met hongerlonen en uitbuiterij.

★★★★

In Taiwan zijn de mensen verzot op slangenbloed dat overal verkocht wordt. Smaken verschillen, hè?

★★★★

En hier is een alkohol-vrij hartverwarmertje: toen Tasso Jereissatti gouverneur van de Braziliaanse provincie Ceara werd, begon hij zijn ambtsperiode met een waarschuwing aan vrienden en familieleden dat zij geen baantjes in zijn bestuur konden verwachten. Hiep, hiep, hoera voor Tasso. Hij zal echter wel niet lang gouverneur blijven.

★★★★

Saudi Arabië, waar alle Mohammedanen toch eens in hun leven naar toe willen, heeft meegedeeld dat het aantal van toe te laten pelgrims van Iran drastisch verlaagd zal worden. Dat in verband met het feit dat de Iraanse pelgrims hun revolutie meenemen naar Mecca.

★★★★

Niet alleen wij, maar ook de Methodisten in Amerika, hebben een nieuw liedboek. Het liedboek van de Methodisten heeft bij het gezang "Faith of our Fathers" de voetnoot dat het woord "fathers" vervangen mag worden door het woord "martyrs." Moeder had namelijk ook geloof. "Good Christian Men Rejoice" is nu "Good Christian Friends Rejoice," ook al om moeder de vrouw te eren. 't Zal 's tijd worden.

★★★★

En raad eens wat het nieuwste Russische uitvoer-produkt is? Rode lintjes? Nee mijnheer. Hoge legerlaarzen? Nee mevrouw. Champagne! Champagne gaan ze uitvoeren. De dekadentie ten top gestegen. Kommentaar van een proever: "het is te drinken."

★★★★

Morgen is het 10 mei. De rillingen lopen nog over mijn rug als ik die datum op de kalender zie. Die geribbelde Junker vliegtuigen gooiden parachutisten uit boven ons hoofd alsof het pepernoten waren uit Zwarte Piet z'n zak. In zijn zenuwachtigheid gaf mijn vader me een sigaret. Mijn eerste! Het duurde meer dan veertig jaar eer ik dat onder de knie had. Vijf dagen later kwamen de blonde beesten Den Haag binnen, en in het sigarenwinkeltje dicht bij deden een Joodse man en zijn vrouw plakband op de ramen en zetten het gasstel wijd open. Ze gaven me altijd een "snoepie" als ik er sigaren ging halen voor mijn vader. Vijf Aida's in een papieren zakje .... De ziekenwagen kwam ze halen, maar toen waren ze al dood.

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ont.

Bellen blazen

Gelijk de zorgeloze jeugd
In bellen blazen zich verheugt,
Zo zijn wij, arme dwazen
Ook aan het bellen blazen.

Wij blazen bellen, vol van pracht,
Totdat ze springen, onverwacht,
En 't enigst wat het achterliet
Was spijtgevoel en stil verdriet.

Wij blazen bellen, schitt'rend schoon,
Doch 't eind is steeds hetzelfde loon:
De bellen spatten dan uiteen
Als ons de kleur het schoonste scheen.

Wij blazen bellen, steeds maar weer,
Al blijken zij ook uiterst teer.
Neen nimmer leren wij dat af
Wij blazen bellen .... tot aan 't graf.

J.W. Rouw

Oude wijsheid

Wanneer een grage mond te gulzig heeft gedronken,
En dat alzoo een mensch ten laatsten is beschonken,
Zoo wordt het lichaam zwaar, de beenen wonderzwak,
Ook rijst er onverstand en ander ongemak,
De mond is zonder slot, het oog begint te zwieren.
Men schreewt er overhoog, gelijk als wilde dieren.
En zoo er niemand zoekt de gronden van het kwaad,
Het komt ons van den wijn, gedronken zonder maat.

Maar wacht tot aller tijd de leden vol te zuipen.
Dat maakt een grillig brein en baart ongure stuipen.
Hij kwetst zijn beste deel al wie onmatig giet;
Gij, daarom, Hollandsch volk; verdrink uw ziele niet.

Jacob Cats

Hoopt u binnenkort uw 50-jarig (of nog langer) huwelijksfeest te herdenken? Als u een advertentie instuurt kunt u daarbij, zonder extra kosten, uw foto laten plaatsen. Zie pagina 14 voor gegevens.

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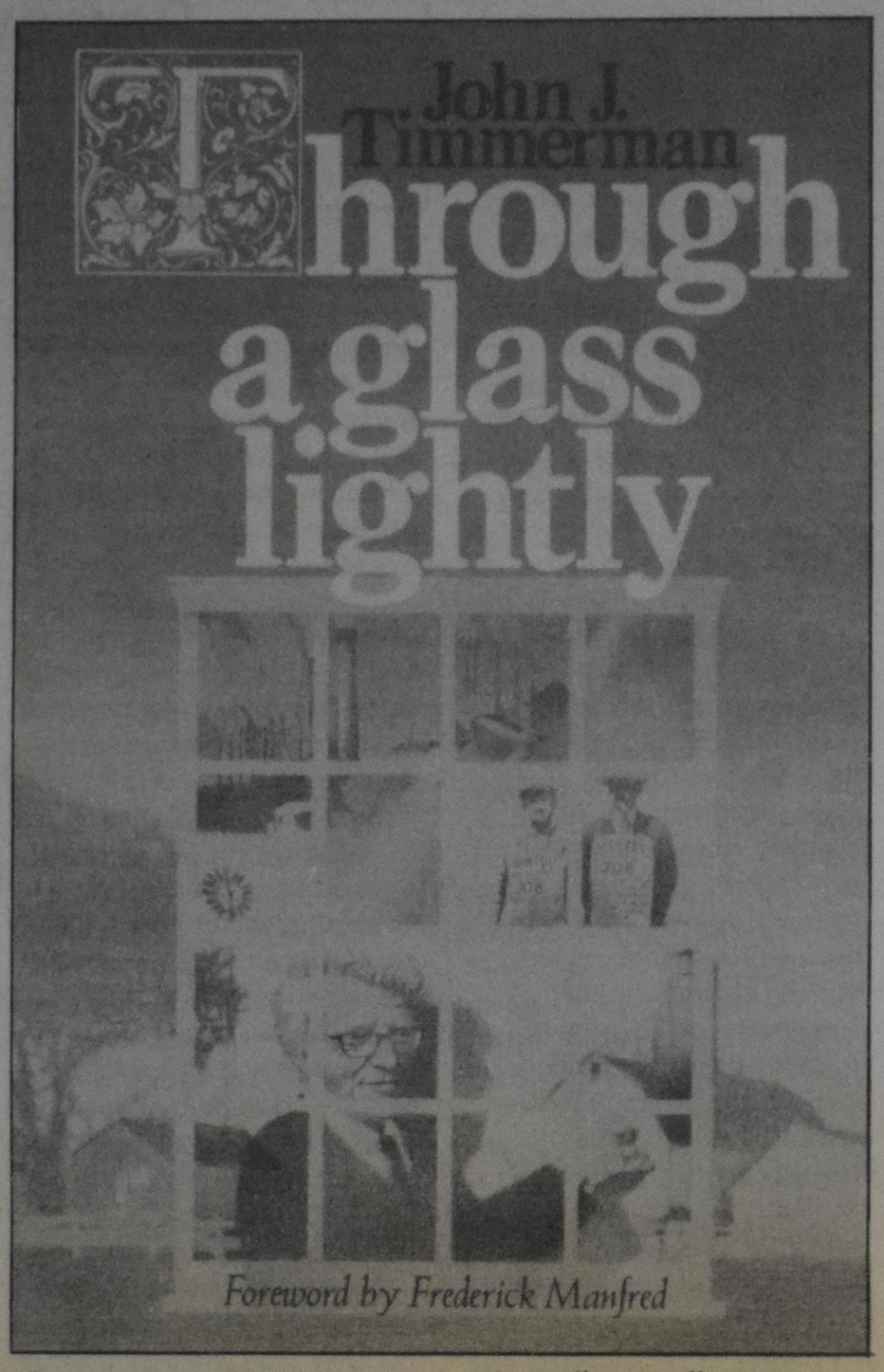
Books/Meditation

Robert VanderVennen, book review editor

Christian living

Life with rich colours

Through a glass lightly, by John J. Timmerman. Grand Rapids: Eerdmans, 1987. Paperback, 184 pages, $18.50. Reviewed by Robert VanderVennen.



There must be thousands of people like me who had John Timmerman as teacher of English and remember him with fondness and admiration. For us this "semiautobiographical story" has special meaning. Others, too, will enjoy this lively and witty window on an engaging person and his times.

Timmerman was adopted as an infant into the Orange City, Iowa, home of a German Christian Reformed pastor. His childhood years during World War I were lived in Iowa but he grew up in Paterson, New Jersey. Following study at Calvin College, Grand Rapids, Michigan, (1927-31), the University of Michigan and Northwestern University he taught at Grundy Junior College (in German-speaking eastern Iowa), Eastern Christian High School in Paterson, Grand Rapids Christian High School (where he was my Grade 10 English teacher in 1943), and at Calvin College from 1945-76.

One of Timmerman's characteristics is that in spite of being a foundling, he knows who he was, he knows where he stands and he has accepted himself and his environment gratefully. He is a rooted person, one who is centred. That kind of security has given him the freedom to be who he is and to have explored the world with keenness and imagination, and to have given others the confidence they could do that, too.

His friends and Calvin classmate Frederick (Feike Feikema) Manfred, the distinguished novelist, writes a sparkling foreword to this book in which he wistfully suggests that Timmerman should have been a novelist. But he couldn't have been, at least not one like Manfred or Peter De Vries or the De Jong brothers, Meindert and David Cornel, all contemporaries with Timmerman at Calvin (along with Henry Zylstra), all internationally-acclaimed novelists. Those writers all needed to reject major parts of their religious heritage, it seems, in order to become outstanding novelists. Timmerman (with Zylstra) could not do that. He is not that kind of reactionary radical. He is a creative conservative. Not a dull or nervous conservative, but one with open eyes and ears and mind, who enjoys life enormously and with a great eye for the comical, and who then transmits a rich vision of life, in the hope that it will be caught by the coming generation.

Timmerman's life and his book show a rich texture. His phrases and metaphors are a delight, and his sense of the comical is both knee-slapping and insightful. Here is a man who absolutely refuses to bore himself or others — you may not always agree with him, but he won't bore you. He is a marvellous writer. Let me repeat a couple of the book's lines that Manfred found funny, too. "Aunt Jeanette could sell mud at a profit." "There are also those for whom instilling grammar is like pounding a nail into stone." Of a college student praying before eating a dormitory meal he quotes: "Lord, we thank thee for this food. Some may enjoy it, but we do not know who they are."

In addition to his "semi-autobiographical stories" Timmerman has some observations on teaching and writing, and he gives some short sketches of people he has especially liked. This book is a valuable reflection on a life and on times of considerable significance for the Christian Reformed heritage.

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Friends of God

Wayne Brouwer

Witnesses

"....and we are all witnesses of the fact." **(Acts 2:32)**

Ancient Corinth was host of a competition known as the Isthmian Games, forerunner of the Olympics. One of the most popular events was a relay race in which a lighted torch would be passed from runner to runner, till one team brought it across the finish line. Applying the intention of the race more broadly, the Greeks coined a phrase: "Let those who have the light pass it on!"

When I was a teenager, my friends and I were captured by a song that took that idea and made it real around our youth retreat bonfires:

It only takes a spark to get a fire going,
And soon all those around can warm up in its glowing.
That's how it is with God's love, once you've experienced it;
You spread his love to everyone,
You want to pass it on!

But the emotional enthusiasm of a youth retreat or an excited Pentecost sermon is often short-lived among us. One person has quipped that many Christians are like Arctic rivers — frozen at the mouth! And witnessing about our Christian faith is certainly not a high priority in the daily business of our lives.

Our inhibitions lock us in the same strait-jackets that Moses struggled with while he stood before the burning bush (Exodus 3): "I don't know you well enough, Lord! I'm not the right person for the job! I don't have the proper training! They won't believe me anyway! My tongue doesn't work right!"

Witnesses and evangelists

But that's partly because we confuse the ideas behind two similar terms: "witness" and "evangelist." According to a recent study by a seminary professor, only a small percentage of Christians have the talents and abilities of being true *evangelists* — that is, persons who can clearly explain the gospel message in virtually all circumstances of life, who have the ability to powerfully appeal to the will of another individual and press for repentance and belief, and who have clear confidence that the Holy Spirit is changing the heart of the other person right here and now.

Not all Christians are "evangelists" in that sense. The Apostle Paul confirms this in Ephesians 4:11. But a *witness* is something else. A witness is someone who has experienced something and is able to express that experience in words. A witness is someone who can make honest testimony in a court of law. A witness, says God in Deuteronomy 17:7, must throw the first stone in a death sentence, since he is absolutely certain of the guilt of the individual. A witness is convinced.

Before the Communist takeover of China, one mission doctor removed the cataracts from a man who was virtually blind. A few weeks later, 48 blind men came to the doctor, all holding a rope guided by the man whose sight had been restored. He had told of his experience with the doctor and had gathered this group of seekers, many of them having travelled up to 250 miles to reach the doctor! The man was a witness of the things he had experienced.

Not every Christian is an evangelist. If you went to Bible college and were trained as Billy Graham's replacement, and you were used by God to bring 10,000 people to Christ each year, you would have a marvelous commission in life. But working on your own, you would have to live more than 50,000 years to see every human being in the world bow to the Lord Jesus.

If, on the other hand, you shared with one person this year the witness of your relationship with Jesus Christ, and that person became a Christian, and then each of you shared the witness of your experience of God's grace next year with another person, and so on, after 10 years there would be more than a thousand new Christians! After 10 years there would be more than a million! After 30 years more than a billion! And within only 32 years, every single person on the planet earth would know Jesus Christ!

"We are witnesses!" says Peter. Are you?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.